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DOMINICANA

Vol. XXVI

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No. 3

HUMANISM: A CHANGING COURSE

GABRIEL QUINN, O.P.

" Ut veritas pateat, veritas placeat, veritas moveat."
St. Augustine.



WE ARE living in a world which is again loose from its moorings. It casts about buffeted by shifting tempests, driven from reef to shoal. With a confusion of idealogies, false prophets call the people to conflicting goals. How did this confusion come about? How did our world, once in rein, lose the restraint of reason? How did the western world, once the leader in civilization and heading toward a certain goal, swerve from its path and in the course of centuries turn to increasingly debasing aims until at the present our very civilization seems doomed to perish in the chaos engendered by hate?

The thinkers lead the world and they were the first to be confused. The founders of philosophic systems rarely live to see the full effects of their work. The fruition of their ideas is a slow process in conception for more than one generation. There comes an intermedial impregnation and that is upon the educators. It is they who apply the principles enunciated by the philosophers and they who produce the results. Philosophy and education are closely allied. The philosophic world, itself within a whirlwind, has dispersed both the means and ends of education. "Complete living," "capacity to enjoy the finer things in life," "harmonious development of all the powers and capabilities,"—all these, proposed by philosophers and accepted by the educators, have resulted in the spectacle of secondary and collegiate curricular courses on home planning, cosmetology (the science of cosmetics), socialized history, cooking and what not.

Centuries ago, education began this march from unity. Now that march is hardly less than a rout. Let us trace the course to see what was the early single purpose, what caused its abandonment, the effects down to the present stage and, briefly, the remedies for a return to the saner purpose and methods.

In the common use of the term, humanism "is the effort to enrich human experience to the utmost capacity of man to the utmost limits of the enviroining conditions."¹ "It is the ideal of human completion, the enrichment of human personality through experience."² "Full actuality in man, then, demands the perfection of body, senses, mind. It demands too the perfection of heart and will, for as St. Thomas put it, knowledge is only perfect when it passes into love; it demands perfection of action."³ Generally, the term is applied to that movement in learning within the Renaissance, but improperly, for humanism had its origin in the Athenian culture, was revived by the Schoolmen after a period of neglect, and was finally taken over by the new scholars of the Humanities at the decline of Scholasticism. Now it is the catchword of the American philosophers.

The Hellenic culture was humanist, built upon a philosophic foundation. It was the result of the combined thought of Socrates, Plato and Aristotle. Socrates, who began the formation of the concept of man's dignity, placed the knowledge about man on the summit of learning. The supreme good for man was happiness, the peace of mind resulting from study and harmony of conduct with one's principles. This happiness, centered upon man, was found to be insufficient when Plato discussed the form of the good, "cause of all reality." The anthropocentric humanism of the Greeks had thus become, in a manner, theocentric. It was still perfectible and the task of perfecting it remained to Aristotle. "Human good," he said, "turns out to be activity of the soul in accordance with virtue, and if there are more than one virtue, in accordance with the best and most complete."⁴ This development of all the powers of man to correspond with the highest form of life, according to Aristotle the speculative, was the "golden mean." It was this "golden mean" which gave an appreciation of the true and the beautiful and elevated the Athenians beyond the baser goals of those cities and nations

¹ C. W. Reese *Humanist Sermons*. Pref. xiii as quoted by Gerald Vann, O.P. *On Being Human*, page 11. Sheed & Ward. 1934.

² Vann, *op. cit.* page 11.

³ Gerald Vann: *Morals Makyth Man*, page 26. Longmans Green & Co., Ltd. 1938.

⁴ *Basic Works of Aristotle: Nicomachean Ethics*, Bk. 1, Ch. 7, page 943. Edited by Richard McKeon, Random House. 1941. New York.

which looked only to militarism and caste. With the conquering of Greece, much of this culture, its ideals, its means and ends, suffered scorn and neglect by Rome. When Christianity inherited the land her energies were absorbed by the needs of proclaiming the Divine Message and of combating each succeeding heresy. This seeming lack of interest in science has caused modernists to regard the ages that intervened until the rebirth of learning as intellectually dark and obscure. "There is good *prima facie* evidence for ascribing this decline (in scientific knowledge) to the advent of Christianity and to the consequent turning away of men's minds from this world to the next and from the facts of nature to the truths of faith."⁵

During the ages in which the Church was centering her attention upon the spiritual, the ancient Greek traditions of science and culture were, in the main, the treasures of the Moslem. This must not be taken to imply that no attempt was made to preserve that culture, for many scholars forged links with the past. Bede and Boethius were among the most famous and Irish monks may have been influenced by some of their members who had travelled in Egypt and had returned with knowledge of Greek thought.⁶ Aristotle was known to the schoolmen principally through the *De Interpretatione*, *Categoriae* and later through the *Analytica Priora*, *Topica* and *De Sophisticis Elenchis*. But the entire body of Greek science was possessed by the Arabs who had received it from the Syrians. Until about the twelfth century the Arabs were the great commentators on the works of the Greek philosophers. The culture of the Church, accenting the supernatural, and that of the Arabs, concentrating on the sciences, existed simultaneously but with little bond. Eventually the arid wastes between them were crossed by two streams over which the whole body of Greek thought and culture could pass to the Christian scholars.

The works of the Philosopher, excepting those previously mentioned, were ferried over these routes, one the gradual infiltration of the Arabic ideals into the schools of Spain by the Arabian and Jewish commentators and the other the spread of knowledge through the great courts of the northern merchant cities and the returning Crusaders. By this latter fashion, St. Thomas Aquinas may first have learned the Grecian philosophy. Of a great Neapolitan family, one supporting and encouraging this new stream of knowledge through

⁵ Christopher Dawson: *Medieval Religion*, page 61. Sheed & Ward, London. 1934.

⁶ For an interesting exposition of a theory concerning the early contact of Irish monks with Egypt read H. V. Morton's *Through Lands of the Bible*, page 141 et seq. Dodd, Mead & Co., New York. 1938.

their court, he got his early training from Peter of Ireland in the University of Naples.

Both routes, northern and southern, finally converged at Paris, then the intellectual center of the world. Here, in 1245, came St. Thomas and his master St. Albert. Interested in natural science as well as in philosophy and theology, St. Albert borrowed from the Arabic and Jewish commentaries on Aristotle and directed the studies of the young Thomas. However, the dangers inherent in following inaccurate translations from the Arabic, themselves translations of translations, and from Arabic commentaries had brought condemnation of the works of the Stagirite. In spite of this, both St. Thomas and St. Albert saw the wealth and merits of the Aristotelian system and St. Thomas secured a direct and accurate translation by William of Moerbeka. "Albert and Thomas . . . saw the truth that lay in the new-found Aristotle, they set out to establish his claims, Albert by explaining him to the Latin mind, Thomas more critically showing where he found him right and where wrong."⁷

The humanism of Aristotle, as has been said before, aimed at the development of all man's faculties and, being itself theocentric, was the foundation upon which St. Thomas could erect the imposing structure of complete and Christian theocentric humanism. "St. Thomas took humanist ideals, as he took the Aristotelian ethical system and infused into them a new life, a new vigor, an infinitely greater significance and compass, by setting them in the infinitely greater horizon of the supernatural."⁸

Thus philosophy was enthroned in its proper place and the system of learning was complete. The effects of that enthronement are felt even to this day for it was upon that very thing that modern civilization in the West is built. It is the very foundation upon which the later humanism was to erect its temple. "The restoration of contact with Greek thought . . . is a turning point in the history of world civilization, for it marks the passing of the age-long supremacy of the Oriental and eastern Mediterranean culture and the beginning of the intellectual leadership of the west."⁹

The only true humanism was then in sway. The glory of philosophy was a prelude of a majestic symphony whose climax was the theme to be found in theology. The whole system looked to the development of the highest faculties of man; it brought to his feet inferior creation and led him to a true appreciation of his place at

⁷ Gerald Vann, O.P.: *On Being Human*, page 38.

⁸ Gerald Vann, O.P.: *op. cit.*, page 14.

⁹ Christopher Dawson: *op. cit.*, page 64.

the head of corporeal creation, led him to a knowledge of the supernatural things from the consideration of the natural. Man knew his position at the head of material creation and his place in the scale of being in the supernatural order. "The less noble things are designed for him, and the whole universe with all its parts is designed for God as its end, inasmuch as in them is reflected by a sort of mirroring the divine goodness, to the glory of God."¹⁰ Then indeed the "full man" was developed, for the end of man was seen in full light and the means to accomplish this end were held with surety.

This was the point of unity. But unfortunately the unification did not endure and it is more lamentable that the dissolution was from within, not indeed from any fault inherent in the system of thought itself, but from the decadence of the spirit of scholasticism. "After the sound period of inquiry . . . comes the academic spirit of pedantry."¹¹ Men came to revere the masters more than the truth of what they, the masters, taught. Dialectics became mere display. The times were too restless. Frivolous study brought ignorance of the real scholastic doctrines and gave grounds for the later misunderstandings between philosophy and science. It was inevitable that a reaction should occur. It is the reaction which did occur that goes under the name of humanism. "It was a reaction against that dark sort of asceticism which proclaimed so loudly the spiritual misery and malady of men, their inability to rise from the slough of sinful flesh, the despicable 'terrestreity of their quiddative nature' till in the end man had begun to look like a very sorry sort of worm. It was not unnatural that the worm should turn."¹²

With the toppling of philosophy and theology from their thrones, there arose to absolute supremacy, man, "the measure of all things." He was the height and god of the universe, accountable only to himself. New standards were formed to conform with the wants of the new god. Comfort and wealth, luxury and science, progress,—all were for him. The rapid discoveries of science gave him all these things and so "practical" science was enthroned in the highest chair of learning. Its task was to measure and judge the utility of things. The educators quickly took the cue and the system of education became "humanistic," striving to perfect man merely as man by the training of his intellect and will to produce the "ordered life" by the "higher will." This was the first spin given to the wheel of phi-

¹⁰ *Summa Theologica* I. 65, 2.

¹¹ Gerald Vann, O.P.: *op. cit.*, page 8.

¹² Gerald Vann, O.P.: *op. cit.*, page 14.

losophy and its handmaid, education.

What a kaleidoscope the history of these two presents! System succeeded system, each carrying the process of stripping man of his rights and depriving him of his responsibilities, each carrying the process to a more logical conclusion. With the stripping of his dignity as a supernatural being, greatest of the works of corporeal creation, man quickly lost his respect for the moral law in the Protestant Revolt. His respect for the state vanished in the French Revolution. The philosophers pursued the matter farther and then deprived man of his remaining possessions, one after another. They took from him his reason, his privacy, his property. In their eyes he became but a higher beast, driven not by intellect and will but by "impulses and neuroses," a being subject entirely to the state, without any rights of his own. Left without anything other than himself to which he could look for either guidance or support, man set about making new and desirable goals, of blood or race, of the rule of the proletariat, of the omnipotent government. The decline and the seeking for new objectives has been well traced for us by the author quoted often within this paper: "The Renaissance found scholasticism in the decadence already referred to. Thus it was that the new learning lacked principle to synthesize it. The camps became again completely split. . . . The latent paganism of the Renaissance resulted in a divinisation of nature: in a naturalism, an excessive concentration within the confines of humanity . . . Romanticism, the reaction to the reaction, reared its head. The nature worship of the Renaissance became the sentimentality of the nineteenth century . . . Romanticism soon met its own reaction; was destroyed, and for a brief spell materialist industrial optimism carried Europe towards its present mechanized civilization."¹³ To complete the sketch by showing the ultimate stage reached in the fall from the heights, Christopher Dawson adds: "In the political and social sphere, the revolt against the medieval principles of hierarchy and the reassertion of the rights of the secular power led to the absolutism of the modern state. This again was followed by a second revolt—the assertion of the rights of man against the secular authority which culminated in the French Revolution. . . . It led on the one hand, to the disintegration of the organic principle in society into an individual atomism, which leaves the individual isolated and helpless before the new economic forces, and on the other, to the growth of the new bureaucratic state."¹⁴

¹³ Gerald Vann, O.P.: *op. cit.*, pages 40-42.

¹⁴ Christopher Dawson: *Essays in Order*, page 162. *Christianity and the New Age*. Macmillan, New York. 1931.

Science and material progress are supreme and religion is looked upon as emotionalism, something without reason. Systems of thought and education are bewildering in their multiplicity but they are united only in giving primacy to "progress." This and the advances made in inventing new luxuries have produced a humanism of the Hollywood type. The universal ease of obtaining pleasures has weakened the moral stamina of the race. Confidence in freedom is lost.

For the lost ideals, substitutes are hastily being offered by the new ideologies to the nations, and the people are snatching at each "ism" that will impose strict standards and call for sacrifice. To oppose these false standards of a one-sided humanism is the work of that true humanism which shows signs of revival along with the second spring of scholasticism. Unfortunately, in the effort to meet humanists on their own grounds too great concessions were made in the past. The steps thus taken must be retraced. Science must resume her rightful place in the general Catholic system and advances must be made by Catholics in this branch of learning according to the urgings of the Sovereign Pontiffs. But, and this is the greatest need, Theology, queen of the sciences, must be restored to the dominant position in the modern Catholic university.¹⁸ Apologetics, the prime stage in the study of theology, is not, as such, productive of the greatest results. Theology must come into her own again. When that is accomplished, we shall see true humanism in modern practice.

¹⁸ See Newman's *Idea of a University*, *Theology a Branch of Knowledge*.

ROSES ARE THE SERUM

CORNELIUS D. KANE, O.P.



HE annals of history reveal that since the Middle Ages many an heretical assault against the Catholic Church has been repulsed not by the force of arms, but by a form of prayer.

This special form of prayer, which for seven centuries has not infrequently rooted out heresies and has survived the vicissitudes of so long a period, is a flourishing devotion in the Catholic world of the twentieth century. This universal devotion to Jesus, Our Redeemer, and the Virgin Mary, Our Co-Redemptrix, is Mary's Rosary. The efficacy of this union of mental and vocal prayer has been manifested on occasions, legion in number, publicly and privately. Following his predecessors' methods in times of heresy and error, our present pontiff, Pius XII, has often besought his flock to turn to Mary, Our Mother and Mediatrix, through this devotion so loved by her, so that true peace may reign in the souls of mankind and that reason may rule over this present war-torn world of sorrow and grief. The papal praises of this devotion are very numerous since its origin, and the sole principle permeating all these laudatory tributes is the efficaciousness of Mary's Roses as an antidote for heresy. To appreciate fully and truly understand the purpose of this spiritual weapon as a powerful force of Holy Mother the Church against inimical assaults, we must mentally go back to that medieval epoch in which was produced this form of prayer, sublime in its simplicity.

When the Albigensian heresy was attacking the Catholic Church, Saint Dominic, by assiduously preaching the Rosary devotion, saved the Church from serious injury.

In the latter part of the twelfth century this old heresy, garbed in new finery, made its debut in the amphitheatre of southern France. The populace was astonished at its newness and sought to learn about its novel doctrines. This heretical doctrine was disseminated in cities, towns and rural districts and seemed to fructify in a short time. This creed of fallacies, which Saint Paul himself had long ago refuted, now drew many followers to itself, as a magnet attracts pieces of iron and steel through its own peculiar properties. As time passed the harvest of the sect became abundant, for the membership rapidly increased, and opposition to the sound doctrines of the true Church became more adamant. Like an epidemic, it was no longer localized. It was spreading to the borders of the neighboring countries. An antidote was direly needed, for this disease was ravaging both civil

and ecclesiastical bodies. A serum was needed to combat this plague.

To comprehend how potent this serum had to be, let us dissect Albigensian doctrine and see just how poisonous and fatal this creed was to humanity. This sect professed the belief that the human body was under the direct control of the evil spirit who was its creator; they forgot what man is made of. For while Christians looked upon the body as an aid to attain the final goal, these Albigensians could see in it but an overwhelming weight chaining the spirit and impeding its flight to God. Next, they taught that Jesus Christ, Who was sent by the good spirit to liberate the souls of human beings incarcerated in their bodies, was only a creature; this is a repudiation of the Incarnation, a doctrine which is essentially necessary for the belief of all Catholics. Moreover, by this negation that Christ is both God and Man, they denied the debt of the human race was fully paid on Calvary. We know well that, because of the pride of Adam and Eve in the fall at Paradise, an infinite crime was committed. To appease for this "felix culpa," God, the Father sent the Word made Flesh into this world. Did not the centurion and those with Him at Calvary exclaim, while watching Jesus about the ninth hour, "Indeed this was the Son of God?"¹ The dignity of the Blessed Virgin was also attacked by this denial and Her Virginity impugned. See the diabolical assertions they made and promulgated! Their fallacious doctrines go on strongly to recommend the practice of suicide by starvation, thus taking life and death in their own hands and totally ignoring the Catholic teaching that our bodies are the living temples of the Holy Ghost, as Saint Paul says in his first epistle to Timothy, "every creature of God is good."² In this doctrine of starvation we find the very root of their theories, namely that the body is something evil and therefore should be mutilated and abused until death claims it. The last sophism we shall consider is that of abstention from marriage; in advocating this for all, they disregarded the holy sacrament of Matrimony. Did they think that man's heart was a stone? How was the human race to continue existing, if man and woman did not join in lawful wedlock? Thus we discover that they annihilated the idea of a family, the backbone and bulwark of true society. The family was a non-entity in their social program. They did not heed the advice of St. Paul to the unmarried, "but if they do not contain themselves, let them marry. For it is better to marry than to be burnt."³ With this compendium of

¹ Matthew XXVII, 54.

² I Timothy IV, 4.

³ I Corinthians, VII, 9.

their doctrines, we can easily discern how mortal an enemy and devastating a menace was their venomous doctrine both to the governments of the infected areas and the Church. Poisoned in every way, the condition of their victims became worse and the need of a serum more acute.

Rome thought it had discovered the cure. The reigning pope sent bishops to expose the falsities of the raging heresy, and in word they preached well, but in action they fell terribly amiss. They had parades through the streets with their long retinue of servants, and in this way they thought they would be effective preachers, but to these poor, misled people they were no more than "sounding brass and tinkling cymbal." This style of preaching was definitely not the cure. Finally, in 1220 came the crisis of the fever. Such a crisis usually occasions an ordinary doctor to become well-known, if he is able to produce an effective antidote for the malady. What kind of serum would this physician bring forth, not only to stop the infection from claiming its victims, but also to bring on a rapid cure and healing of the wounds?

Now, let us go to the laboratory of this heroic doctor and there visualize him at his work. His workshop and laboratory was a small chapel at Prouille. There the sturdy friar knelt silently in adoration before the tabernacle begging assistance from the Prisoner of Love. St. Dominic realized the precarious position of the Church and humbly sought a remedy for the heresy in divine succor. Praying day and night, he became all-powerful, as Saint Paul defiantly proclaims, "I can do all things in Him Who strengtheneth me."⁴ It seemed the more he prayed the greater became his thirst for conversation with God. The Lord was to be the Life of his works; his active life was to be only the overflow of his contemplation. At the same time this watchdog of the Lord was subduing the desires of the flesh by mortification, and studying the subtleties of the heresy, so as to be fully prepared for the great work that was to be done. Suddenly one evening while he lay prostrate on the cold chapel floor in converse with God, tradition says, he had a vision wherein the Blessed Virgin with the Infant Jesus in Her arms appeared to him. The Child presented St. Dominic with the Rosary, and at the same time the Virgin Mother exhorted him in a motherly way to preach this devotion, which is so cherished by Her and pleasing to Her Son, in order to combat the raging heresy and save souls from eternal perdition. His newly-founded Order was to make this a universal devotion and was to hold fast to its precious heritage. This special form of prayer

⁴ Philippians, IV, 13.

was to be the serum and the Dominican friars were to inject all the afflicted with it, so that vices should be rooted out and virtues infused. This was the ointment which was to heal all the injured tissues and repair all mutilated members of the body of both church and state. The Rosary is the prayer of healing. Now the cure had come. The friars began their mission of teaching this devotion to all.

So we picture the white-robed Dominicans, encouraged by the example of St. Dominic, setting out to preach this simple form of prayer in order that the lost sheep may come back into the true fold. These "true lights of the world" scattered to the cities and hamlets of the diseased areas teaching Mary's Roses to rich and poor, healthy and infirm, erudite and unlearned, friend and foe. Mary again was the real mother by giving us this prayer so sublime, but yet so simple. They instructed all the people that to pray the rosary it is necessary to have vocal intercourse with God and at the same time to think about the different events of the lives of Mary and Her Son. This prayer was the fusion of the vocal and mental elements. As these Dominicans chorally recited the psalter of the breviary, so too they taught the people how to chant properly the new psalter of Mary, containing one hundred fifty Aves and fifteen Paters. Thus the heresy gradually subsided, and this devotion has come down to us as a proof of Mary's love for her children.

Now we can see how the Albigensian heresy was defeated in its attempts to inflict a serious blow on the Catholic Church by a humble friar, who begged and received divine aid in order to rescue members of the Mystical Body from the whirlpool of sin which gradually drags souls into the abyss of eternal damnation. We naturally tend to correlate the name of an epidemic with its antidote; and so when saying the Rosary, we too can always think of the menacing heresy which the Serum of Roses conquered in the thirteenth century. If we look about us today at all the different "isms" which are adverse to the doctrines of the Church, we may reflect that they are very similar to the conditions which confronted Dominic. This holy man of God relied on prayer to Jesus and Mary to save the Church from harm. He did not ask God to come down and do as he willed, but he rather raised his mind up to God. That is true prayer. The modern "isms," most of which are really neo-Albigensian heresies, are infecting millions of souls. These souls need our prayers. A remedy is exigent to cure these maladies, and as history makes known to us the efficacy of the Roses of Mary in destroying heresy, let us again trust in Her goodness by praying Her favorite devotion which has proved to be the greatest power against the enemies of the Church.

THE FRIENDSHIP BETWEEN ST. THOMAS AND ST. ALBERT

MICHAEL DEMPSEY, O.P.



VER since that memorable day in the garden of Paradise when the Divine Architect breathed into the slime of the earth the soul of Adam, it has not been good for man to be alone. Down through the ages man searching within the spacious chambers of his heart has found loneliness and insufficiency and a yearning to associate with other beings like himself.

Union with other men requires some unitive force, some bond, and this bond we call love. This love which unites one man with another is commonly known as friendship. Real friendship, then, is mutual love. Not any kind of love, but a benevolent, unselfish love by which we wish good to another in such a way that we see in a friend another self; his will is our will; his good is our good; his happiness is our happiness.

Let us consider the Angelic Doctor whose life and works reflect not only an appreciative but also an intensive love of God and neighbor. St. Thomas was not a hermit, nor was he an anchorite. Rather, he was a member of that unique Order which made the peaceful and contemplative solitude of the monastery the sole business of life, the spiritual dynamo of the active and apostolic life of preaching and the salvation of souls.

Because of the apostolic character of the Dominican Order, Thomas made many friends. The greatest of his friendships, however, was that between himself and his renowned preceptor, St. Albert the Great. It is a sign of friendship, according to Aristotle, when two people walked together on the same common ground. From their childhood the love of each was fast-knit in Christ. As young men both wanted to be priests, both wanted to be mediators between God and men in a very special way. They ardently desired to penetrate the depths of sacred doctrine by assiduous study, to break the wholesome bread of truth for other children of God. That is why Divine Providence pointed out to them the Dominican way in which the foremost means for attaining God is the serious study of sacred sciences.

As we go back in memory to witness the original setting for this friendship, we find ourselves in the winter of 1245 in the lecture hall of the Dominican Studium in Cologne. Albert, the Regent of

Studies, in his usual *peripatetic* manner is forming the minds of the young friars with theological science. Among the students there is a young Neapolitan; to us he is Thomas of Aquino; to the other students he is known as "the dumb ox." For six months Albert has watched the humble and holy manner of Thomas' life. Then one day this "dumb ox" speaks with such ease and erudition that the cloud of humanity which has veiled his genius vanishes and a flood of clear and steady light pours forth from him filling the master and the students alike with admiration. Albert, with unrestrained joy recognizes immediately that here is a disciple of noble disposition who has an almost infinite capacity to drink in that wisdom which is preferred to kingdoms and thrones, which esteems riches as nothing, which is loved above health and beauty and is an infinite treasure which they that use become the friends of God.

Since friendship depends on communication, Albert not only procured Thomas a cell next to his own, but allowed the young friar to share the results of his laborious researches, and chose him as his companion on his daily walks. It was during these daily contacts that Albert gave Thomas his appreciation of Aristotelian principles and pointed out to him the power of these pagan weapons in the hands of a Christian Aristotle. Thus in this friendship we perceive the first roots of the Thomist system.

During his student days Thomas saw in Albert's simple methods the humility of true genius. To him Albert was not only a man of profound learning but also a man of great sanctity. Thomas clearly beheld his teacher participating in the perfections of the most loveable of all objects, God Himself. Thomas knew his teacher was very close to God and that is precisely why he esteemed and cherished Albert's friendship.

On March 7, 1274, at the very moment Thomas was passing from this world of darkness at Fossa Nuova in Italy, Albert who was seated at table in the far distant convent at Cologne began to weep. On being asked the cause of his sorrow, Albert exclaimed: "Thomas, my son in Christ, the bright luminary of the Church, passes at this very moment from this world to his Lord." This prophetic insight was truly a favor from God. Almighty God was pleased to make known to Albert the entrance of his friend Thomas into glory and to afford Albert an assurance that, having been illumined with the same light and filled with the same love, they should likewise enjoy in heaven an equal degree of the Beatific Vision. When we consider the intimate union that existed between these two Dominicans, one complementing and reflecting the other; the disciple drink-

ing from the source of his master's deep knowledge and multiplying a hundred-fold the wisdom he drew therefrom, we can easily conceive that the death of one would be the cause of great sorrow to the other.

The proof of love is sacrifice. By it we judge the depth and value of friendship. Soon after Thomas' death a furious attack was directed at the Thomist doctrine in Paris. The human heart of Albert could not stand by unmoved and see love put to death either by narrowness, selfishness or hate. This at the age of eighty-one, Albert journeyed on foot from Cologne to Paris to defend the orthodoxy and sanctity of Thomas. Ascending the Dominican chair at Paris, Albert opened his remarkable defense with the words: "What a glory it is for one who is living to be praised by the dead." Albert pictured his deceased friend Thomas as alone endowed with life and all the others present, including himself, as covered with the shadows of death.

Invariably, friendship brings out the best in a man by making him forget himself. So strong was Albert's affection for the memory of his noble disciple that in his defense at Paris he forgot the value and merits of his own works and extolled Thomas as having "discovered all truth and solved every problem." So zealous was Albert to keep the memory of his angelic friend alive and unblemished that he had the prophetic daring to tell that distinguished audience that this humble friar from Aquin had, by his works, labored for all men, for all time, and that henceforth all others would in a sense work in vain.

The name of Albert is not mentioned explicitly in the *Summa* of Thomas, probably because beneficence is an effect of friendship. For when a man through love gives his friend something he would ordinarily like to keep for himself, this giving does not detract from the friendship, but proves rather the perfection of the friendship. The bond of friendship between Thomas and Albert was so intimate that the labors of master and pupil were performed magnanimously for the glory of God in the name of their union of benevolent love. Albert always beheld the splendor that encircled his pupil's brow with the same humble sentiments of his first Precursor: "He must increase, I must decrease."¹

As we soar heavenward with Dante in his poem *Paradiso* and pass in review the Doctors of the Church, we hear the voice of one say: "I was a sheep of the sacred Flock which Dominic leads through

¹ John III, 30.

fair pastures, wherein he who turns not aside finds abundant food. He who stands at my right hand nearest me was my brother and Master, he is Albert of Cologne and I am Thomas of Aquin." Thus one hundred years later did the Prince of Christian poets immortalize the close union between St. Thomas and St. Albert.

Truly today when the tendency towards Thomism is gaining great momentum and theological and philosophical studies are once again assuming their proper and fitting places in human life through the fulfillment of the solicitous desire of Holy Mother Church that these disciplines be treated according to the mind of St. Thomas, we can envisage, as did Dante, the Angelic Doctor witnessing the effects of his ceaseless labors and turning to Albert the Universal Doctor on his right hand with that joy and peace of true friendship and saying: "Behold the fruit of our mutual love."

THE BIBLE AND THE ROSARY*

M. J. LAGRANGE, O.P.



AUL, sure of the support of the first disciples of Jesus after his interview, consecrates himself to the apostolate of the Gentiles. Entering Europe for the first time, he announces the good news first to the Jews, then to the Gentiles. Driven from Philippi by an uprising of the Jews, and then from Thessalonica by their persecutions, he writes a loving and confident letter to the Thessalonians from Athens. Between Judaism and Christianity, many have preferred the faith of Christ. It was all or nothing; no question had been proposed to the Gentiles on the obligation of converts to practice the Law. Paul only reproaches them for their tendency towards laxity of morals, a sort of apathy, a false mysticism which awaited salvation open-mouthed, since Jesus was to appear in His glory. The Apostle recalls them to their duty to work, and, since they are still anxious about the inescapable approach of the great judgment by Christ, he reassures them in a second letter.

The judaizers could not foresee Paul's itinerary. Therefore they had not forestalled him in Macedonia. But not unacquainted with his success in Galatia, they had sent trusted emissaries from Jerusalem to destroy his work of freeing the Gentiles from Judaism, already doomed. The Galatians, who had come from Gaul, with that changeableness of which one has always accused those who have been reared on that soil, had passed from enthusiasm for their Apostle to a diffidence which put his doctrine in question. This was not merely despising his authority; it was destroying the work of Christ, placing it beneath the Law whose sole reason for being was in Him. Consequently Paul is deeply grieved; he grows angry, and to convince his Galatians of the inferiority of the Law, he invokes its own witness against itself and in favor of Jesus, the Messiah or Christ promised to the chosen people. But now the chosen people are not they who belong to Abraham by the flesh, but those who share the faith of Abraham. In order to set all this dialectic at naught, if Paul had borrowed anything from the mystery religions, it would have sufficed for his adversaries to remind him of this. If they did not do so it was because Paul had based himself, not on any suspect analogy, but

* Continued from the Summer issue.

on the most venerable titles, the promise made to Abraham even before the Law was given. As for the gods of paganism, they do not even enter into the question, since they do not even exist.¹ They are not gods because there is only one God. Never did the most daring calumniator among his contemporaries dare to impute another faith to the Apostle whose principle aim was to convert the Gentiles to the one true God, the God of Israel.

This outburst of indignation undoubtedly had its effect on the Galatians. St. Paul wrote to them from Corinth where his adversaries had not yet appeared. When he wrote the first Epistle to the Corinthians he had only to preoccupy himself with the disgraceful tendencies of the pagans. In Greece the great danger has always been the division of the cities, the hatred of the different parties, combined with a sort of special repugnance, already manifested at Athens,² against the resurrection of the body. The Jews were numerous at Corinth, and their synagogue has recently been rediscovered, but few were converted, where first they did so without reserve. The converted pagans had difficulty in giving up their lax habits and their internal divisions. The beauty of the first Epistle consists in the Christian ideal which Paul boldly proposes, along with the splendid hymn to charity. This admirable letter did not remain without effect. Several points of doctrine and discipline had been forever settled. But the Apostle's enemies, the judaizers, finally arrived, and spirits were so aroused against Paul that his authority suffered a serious affront. He was thus forced to come and justify himself in person, then by a vehement and moving letter, the second Epistle to the Corinthians. It is a task for modern criticism to explain this Epistle according to the facts, but it has not been able to agree on the nature of these facts. Should therefore one of the faithful give up hearing these words which issue from a great heart inflamed with the love of Christ which he pours out upon his dear children? Never was his motto, "in Christ Jesus," developed more persuasively. It is superfluous to add that no allusion to pagan connections lowers the truly divine tone of this letter. The relation of paternity that certain mystery religions established for form's sake between the initiator and the one initiated is here found as a living reality, an indestructible link between him who transmits the faith in charity and him who thus receives spiritual being, even though the spiritual father has not administered the sacrament of baptism. The authority of the pastors is not a mere image of that of the Father, it is founded

¹ Galatians 4:8.

² Acts 17.

on the union of the faithful in Jesus Christ, Himself united to His Father, as one reads in St. John (chapter 17).

It is only after having read these Epistles, truly overflowing with that emotion which accompanies action, above all creative action in its first supernatural upward surge, that one is struck by the monumental aspect of the Epistle to the Romans. His building has been attacked, questioned, nearly shackled, as was the restoration of the walls of Jerusalem in the time of Nehemias. At last the cathedral is completed. Paul, at a moment when his churches were at peace, has made the synthesis of his ministry as Apostle of the Gentiles, nevertheless always confident in the promise which the Jews had received and which should, one day, be completely fulfilled in them. Jesus Christ, source of grace, of a grace which is henceforth poured into the soul of the believer, is the center of this Epistle. He appears, at a time when all seemed lost, as the solution of the problem of good and evil. Before Him, a weak will which most often succumbs, after Him, with Him, in Him, a divine life which will triumph over all by that love of which God is the object, but of which He is also the source by the gift of the Spirit.

Why should a son of St. Dominic, a disciple of St. Thomas instructed in spiritual values deprive himself of this reading? Judaism had been scandalized by this word of Jesus: *Be you therefore perfect, as also your heavenly Father is perfect.*³ And in fact it seemed to be demanding from the human will that which its weakness could never attain. St. Paul causes us to understand that our striving tends to perfection because it is less ours than the work of the Spirit, Who acts in us, Who prays in us. If certain difficulties present themselves—and they exist—and if you cannot solve them, nor even study them, they will be absorbed by a sort of evidence that a plan of the very good God for humanity cannot be otherwise conceived.

After that, there only remained to Paul to give its proper place to the Priesthood of Jesus Christ, Whom the Epistle to the Hebrews venerates as the only true priest and worthy of the office of mediator, the Epistle of the Ephesians as the most loving Spouse of the redeemed Church, a secret hidden from the men of the old covenant, but made known to Christians.

After this pause upon the summits, the old warrior was constrained to enter into controversy once more, or rather to repulse with authority the latest attempts of his obstinate enemies, the judaizers, among his dear Philippinians, and the over-daring speculations of the Colossians who were glorifying the Angels to the detriment of Jesus

³ Matthew 5: 48.

Christ, Son of God, and Himself God. What a revelation it is of this great faithful heart to see him a prisoner at Rome, surrounded by traps, forced to prepare his defense before the tribunal of Caesar, yet having, it would seem, no other preoccupation than that of strengthening in the faith those who were the first fruits of his apostolate!

Scenting his approaching death, he writes to his most faithful disciples, Timothy and Titus, addressing instructions to them to prepare them to be after him the pastors of his churches.

The historical method, all of whose resources we must use, has therefore confirmed, as you will easily agree, the traditional opinion on St. Paul: he was able to conciliate his mission to the Gentiles with his respect for all the inspired Scriptures, without ever borrowing anything from paganism. The identity of human nature, whose faculties and their operations are limited, has as a natural consequence certain similarities in worship. Following Paul, there is the table of Christ, as there is the table of the idols. But the idols are an invention of the human spirit gone astray, Christ is the Son of God, promised to Israel and to the Gentiles, the supreme reality, founder of a Church whose members are all those who believe in Him, and Who invites them to His table where He is present as victim and priest. It was shortly after the death of Jesus of Nazareth that His word and His Passion brought light to souls. In the Gospel the effect is direct and immediate, all the light is directed upon the person of the Saviour. In Paul the light is reflected, like that dying brilliance of sunset, less bright, but more rich in shaded colors. It was not from Paul that the light came, any more than from St. John the Baptist. He would have shuddered at the thought. He thinks of salvation only from Jesus. His gospel is not even parallel; it is entirely dependent on the work of the Master, understood as the disciples associated with His life understood it. But while they undertook the interpretation of His intuitive vision, Paul mingled with it his dialectics and applied it to the new fact of the calling of the Gentiles.

These two readings supplement one another, the reading of Paul is indispensable to those who wish to follow in themselves the consequences of the Redemption, whereas the Gospel suffices for docile souls who are captivated and carried along directly by Jesus. Let us repeat, for the consolation of the more simple, that they can be satisfied with the oral teaching of their pastors who are instructed in Scripture and in tradition. It is for each to gauge his strength. For that the best way is to try.

ST. THOMAS AND ARISTOTLE ON HAPPINESS

PETER CRAIG, O.P.



T. THOMAS has been much criticized for his sponsoring of Aristotle. He forsook the "celestial" Plato, beloved of St. Augustine and the Fathers, and adopted this very human philosopher who was held in esteem by the infidel Arabs. He even called his new friend the Philosopher; and what is more, he began to use this fellow's philosophy to explain and defend the holy truths of Revelation! Like Fulton, whose steamboat was scoffed at for its defiance of principle and hated for the doom it threatened for colorful sailing, the great theologian was rejected by thinkers and hated by the sentimental.

But St. Thomas had good reason for binding himself to answer for the Stagirite of Thrace. Aristotle's works, as corrupted by the Arabs, were hateful to Christian truth; but when seen as they came from his hand, they were desirable for explanation and defense of Christian doctrine. This is evident in his definition of happiness. The things he rejects as illusions were later to be condemned by the Church as obstacles to perfection. He insists on the necessity of virtue: "excellence in operation." He considers man's supreme activity to be in the intellect—quite congruous with the doctrine of the Beatific Vision. St. Thomas, like a general who has found an expert engineer, secured the services of this philosopher in his battle for the truth.

We shall confine this article to a typical section of Aristotle's works, the part of his *Ethics* which treats of the definition of happiness. For a man's concept of happiness contains much of his philosophy.

He rejects as illusions what the Church condemns as obstacles to perfection. Of the activity in which happiness consists, he says: "What then can this be? Not mere life, because that plainly is shared with him even by vegetables."¹ St. Thomas, commenting on this, says: "From this it can be understood that happiness consists neither in health, nor in beauty, nor in strength, nor in height of body.

¹ Aristotle, *The Nicomachean Ethics*, translated by D. P. Chase; London, 1937. p. 11.

All these are acquired by acts of the above-mentioned (vegetative) life."²

Of health Our Saviour said: "Be not solicitous, therefore, saying what shall we eat, or what shall we drink or wherewith shall we be clothed. . . . Seek ye therefore first the kingdom of God and His justice and all these things shall be added to you."³ Of beauty the Divine Wisdom has said: "Favor is deceitful and beauty is vain: the woman that feareth the Lord, she shall be praised."⁴ In spite of his strength Goliath was brought to grief by the Lord; and of the vanity of stature the Truth said; "Which of you by taking thought can add to his stature one cubit?"⁵

Aristotle continues: "We must leave aside, then, the life of mere nourishment and growth; and next will come the life of sensation; but this again manifestly is common to horses, oxen and every animal."⁶ On this St. Thomas comments: "From this it can be understood that human happiness does not consist in any sensible knowledge or delight."⁷ The Lord had spoken of sensible knowledge and delight in these words: "If thy right eye scandalize thee, pluck it out and cast it from thee."⁸ And: "Do not become like the horse and the mule, who have no understanding."⁹ Like a sound physician exposing quacks, Aristotle rejected the illusions of his predecessors.

Continuing the pursuit, he places the supreme activity of man in the intellect. Seeking the nature of this activity, he says: "Now this object may be obtained when we have discovered what is the proper work of man. For as in the case of the flute player, sculptor or artisan of any kind, or, more generally, all who have any work or course of action, their Chief Good and Excellence is thought to reside in their proper work, so it would seem with man, if there is any work belonging especially to him. Are we then to suppose that while carpenter and cobbler have certain works and courses of action, Man as Man has none, but is left by Nature without a work? Or would not one rather hold that as eye, hand and foot, and generally each of his members has manifestly some special work, so too the whole man as distinct from all these, has some work of his own." Here he points

¹ St. Thomas Aquinas, *In Decem Libros Ethicorum Aristotelis ad Nichomachum Expositio*. (Turin, 1934), Lib. 1, Lectio 10.

² Matt. VI, 31 and 33.

³ Prov. XXXI, 30.

⁴ Matt. VI, 27.

⁵ *op. cit.*

⁶ *op. cit.*

⁷ Matt. V, 29.

⁸ Ps. XXXI, 9.

to the fact that man is different from other things in this world and has contempt for being like them as they are, like a conversationalist vivacious in the company of a crony, dull in the company of those not sharing his interests.

Seeking this special purpose for man, he rejects, as we have shown, the vegetative and sensitive life, for these are not peculiar to man. "We seek that which is proper." He is like an employer, who, annoyed by the prospective employee who says he "can do anything," seeks to find the special capabilities of the man.

"There remains then," continues Aristotle, "a kind of life in the Rational Nature, apt to act; and of this nature there are two parts denominated Rational, the one as being obedient to reason, the other as having and exerting it." At this mention of rational life and its two aspects, St. Thomas comments: "This life is proper to man. For man is constituted a species by his rationality. But rationality is twofold. In one sense it is participated, i.e., in those things which are persuaded and regulated by reason. In another sense it is essential, i.e., in that whose function it is to reason and understand."

Having distinguished between activities obedient to reason and the activity of reason itself, Aristotle points out that man's supreme activity, his happiness, consists more in the latter than in the former. "We must take that which is in the way of actual working because this is thought to be most properly entitled to the name." St. Thomas continues, "This latter part is more properly called rational. That which is such by nature (*per se*) is always more essentially thus than that which is such through another (*per aliud*). Since therefore happiness is the highest good of man, it consequently consists more in that which is essentially rational than in that which is rational by participation."

Here St. Thomas finds in his protege the perception of a great truth which God has taught the Saints. "From this fact it may be concluded that happiness consists more essentially in the contemplative than in the active life; and in the act of reason or understanding rather than in the act of the appetite regulated by reason."

Among the perfections that St. Thomas perceived in the philosophy of Aristotle, this must have been one of the greatest. For here human nature is presented as apt to have, and designed for, the enjoyment of the beatific vision. St. Thomas insists in the *Summa*, that beatitude consists principally in an act of the intellect—drawing this from the text: "Now this is eternal life, that they may know Thee, the only true God."¹⁰ For the supernatural does not destroy or

¹⁰ John XVII, 3.

change nature, but elevates its powers to a supernatural operation and nature's highest potency plays the principal part.

St. Thomas then chose the philosophy of Aristotle because he founded in it a concept of nature most fit to be the handmaid of the theological concept of supernature. He found it a system of thought through which we could most easily follow the admonition of St. Paul: to be able to give a reason for the faith that is in you. Behind it all is a profound grasp of the fact that man is a social animal and must learn from his fellow man, not only the things of his natural life, also the things of eternal life and happiness.

✠ REV. JOSEPH CLEMENT NOWLEN, O.P. ✠

Very Rev. Joseph Clement Nowlen, O.P., Prior of Holy Name Priory, Philadelphia, passed away on June 7, 1941 in St. Mary's Hospital, Philadelphia. Death was caused by heart trouble aggravated by pneumonia.

Father Nowlen was born in New York City on February 7, 1896, the son of Joseph and Mary Nowlen. His grammar school education was received at St. Vincent Ferrer's Parochial School and his high school, and college education was pursued at Cathedral College, New York City. He entered the Dominican Novitiate at St. Joseph's Priory, Somerset, Ohio, and received the habit there on September 15, 1917. On September 22, 1918, he made his Profession to Very Rev. J. B. Connolly, O.P. He then went to St. Rose's Priory in Springfield, Kentucky, where he began his philosophical course. In 1919 he was sent to the Dominican House of Studies in Washington, D. C., to complete his courses in philosophy and theology. Father Nowlen was ordained to the Holy Priesthood in St. Dominic's Church, Washington, D. C., on June 18, 1924 by Archbishop Curley.

In April 1925 Father Nowlen was made a Lector in Sacred Theology. His first assignment was to St. Vincent Ferrer's Priory where he became Secretary to the Provincial. After one year at St. Vincent's, he was sent to the Angelico in Rome where he remained until 1928, receiving the degree of Doctor of Canon Law. Upon returning from Rome in 1928, he became Professor of Dogmatic Theology at the House of Studies in Washington. In 1929 Father Nowlen was appointed Prior of St. Joseph's Priory in Somerset, Ohio. While at Somerset he was also Lector Primarius and Professor of Canon Law. He returned to St. Vincent's in 1933 and again assumed the duties of Secretary to the Provincial. Three years later Father Nowlen was assigned to St. Dominic's Church, Youngstown, Ohio, where he remained until 1937, at which time he was assigned to Holy Trinity Church, Somerset, Ohio. While at Holy Trinity Father Nowlen was professor of Canon Law at St. Joseph's and also worked at the Rosary Press. He was then appointed pastor of St. Thomas Aquinas parish in Cincinnati. In 1939 he became Vicar of Holy Name Priory in Philadelphia and was appointed the first Prior of Holy Name on February 20, 1939, which position he was holding at the time of his death.

Both as a Professor and a Pastor of souls, Father Nowlen was loved by all who came in contact with him. He was a zealous, ex-

emplary and capable priest who did his work well. The untimely death of this splendid Dominican is a true loss to the Province of St. Joseph.

A solemn requiem Mass was celebrated for the repose of Father Nowlen's soul both at Holy Name Church in Philadelphia where he was Prior and St. Vincent Ferrer's Church in New York City, his native parish. Both Masses were celebrated by Very Rev. J. A. Nowlen, O.P., Prior of St. Vincent Ferrer's, and a brother of the deceased priest.

Burial took place in All Souls' Cemetery, Pleasantville, N. Y.

To Father Nowlen's family and many friends, DOMINICANA extends deepest sympathy. May he rest in peace. J.W.D.

✠ REV. LORENZO C. McCARTHY, O.P. ✠

The death of Rev. L. C. McCarthy, O.P. former President of Providence College, occurred on June 28, 1941 following a collapse while celebrating a nuptial Mass in the Chapel of St. Mary's Star of the Sea, Point Judith, Rhode Island. Although Father McCarthy had been in ill health for the past few years, his death came most unexpectedly.

Father McCarthy was born in Providence, R. I., on June 19, 1888, the son of the late Mr. and Mrs. James McCarthy, who moved to Woonsocket, R. I., when the future priest was an infant. His elementary education was received in the public schools of Woonsocket. His high school education was obtained at La Salle Academy in Providence where he was graduated in 1905. In 1905 he entered Holy Cross College in Worcester, Mass., where he was graduated in June, 1909. After graduating from Holy Cross, he became principal of the Harrisville Grammar School, Harrisville, R. I., which position he held for one year.

Father McCarthy entered St. Mary's Seminary in Baltimore, Maryland, in 1910 where he remained until 1914. While at St. Mary's he received the degree of Master of Arts. In 1914 Father McCarthy entered the Dominican Novitiate at St. Joseph's Priory in Somerset, Ohio, and made his profession on October 25, 1915. In 1915 he was sent to the Dominican House of Studies in Washington where he completed his studies for the priesthood. Father McCarthy was ordained by Bishop Shahan at the House of Studies in Washington on September 17, 1917. While a student at the House of Studies, he was made a Lector in Sacred Theology.

Father McCarthy's first assignment was to Providence College in 1919 where he remained as a member of the faculty until 1924. In 1924 he went to Louvain where he received the degree of Doctor of Philosophy in 1926. Upon returning to this country, Father McCarthy taught philosophy for one year at the Dominican House of Studies at River Forest, Ill. In 1927 he was appointed President of Providence College, which post he held for the next nine years. He left Providence College in 1936 and went to St. Mary's Priory in New Haven, Conn. During this year he conducted lectures on Catholic Thought throughout the east. After a year spent at the House of Studies in River Forest, he joined the faculty at Catholic University in September, 1938, as a professor of Psychology. Because his health was failing, Father McCarthy was granted leave of absence after teaching there for two years. He was then assigned to St. Vincent's Priory in New York where he remained until the time of his death.

Father McCarthy's funeral was held at the Cathedral of St. Peter and St. Paul in Providence where the Most Rev. Francis P. Keough, D.D., Bishop of Providence, celebrated a Solemn Pontifical High Mass. Rev. Matthew Clarke, Pastor of St. Philomena's Church, Narragansett Pier; and Rev. James J. Trainor, Pastor of Our Lady of Mercy Church, East Greenwich, were Deacons of honor. Rev. Dennis McCarthy, O.P., a cousin of Father McCarthy, was deacon, and Rev. Jeremiah T. Fitzgerald, O.P., Vice-president of Providence College was sub-deacon. Very Rev. John J. Dillon, O.P., President of Providence College preached the eulogy.

Father McCarthy's body rested in state at Aquinas Hall at Providence College where the Dominican Fathers chanted the Office of the Dead previous to the funeral services at the Cathedral. His Dominican brethren accompanied the body to the Cathedral where many other priests, nuns, state and city officials, members of the bench and bar and persons in all walks of life were gathered to pay final tribute to Father McCarthy. Burial took place in St. Francis Cemetery where the Rev. John Welsh, O.P., conducted the committal services with the Dominican Fathers assisting.

The impressive tribute paid to Father McCarthy at his death testifies to the high esteem in which he was held by the clergy and people of Rhode Island who came into contact with him during his many years at Providence College both as professor and president. Under his guidance as president the college flourished and waxed strong. During his administration he won the love of his fellow teachers and the thousands of young men whom he directed and taught. Father McCarthy was active in the Seminar of Human Re-

lations in Rhode Island, lending his ability and influence to the establishment of good will among the citizens of different religious beliefs. His advice and counsel was sought frequently, and no little credit is due him for the success which that organization attained in his home state. He was in great demand as a speaker on ecclesiastical and civic occasions. Father McCarthy was a busy priest of God, handling the affairs of running a college, yet never refusing to aid civic enterprises when called upon. In spite of the many practical duties which the presidency of the college imposed upon him, he never lessened his love for meditation and study. He was happiest when delving into the Summa of St. Thomas or expounding Thomistic doctrine against the materialism of the day.

The beneficent influence of Father McCarthy lives in many of the students who passed through the portals of Providence College during his years there as professor and president. It lives in his colleagues who labored with him in the upbuilding of the college. It lives in the state which he ever sought to serve with his gifts and wisdom.

The outstanding characteristic of Father McCarthy's life was his unflinching fidelity to his duties as a priest of God. The daily Mass was the very center of his life, and death came to him while he was performing the rite closest to his heart. The Province of St. Joseph mourns him as a sterling priest, a brilliant Dominican, and a champion of truth with a burning zeal for the House of God.

To the members of Father McCarthy's family and to his many friends, DOMINICANA extends deepest sympathy. May he rest in peace.
J.M.D.

✠ REV. JOHN ALOYSIUS HINCH, O.P., P.G. ✠

Very Rev. John Aloysius Hinch, O.P., P.G., was called to his eternal reward on August 12, 1941, two months after celebrating the Golden Jubilee of his ordination to the priesthood.

Born in New York City on November 2, 1866, he was the second son of Garrett Hinch and Catherine McEvey. His education was received in the public grammar school at E. 23rd Street, New York, St. Francis Xavier High School, New York, and St. Francis Xavier College, New York, both of which were conducted by the Fathers of the Society of Jesus.

He received the habit of the Order of Preachers at St. Rose Priory, near Springfield, Kentucky, on March 27, 1877. On March 8,

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1888, he made his Profession at the same Priory. His studies for the priesthood were pursued at St. Rose Priory and at St. Joseph's Priory, Somerset, Ohio. Father Hinch was ordained to the holy Priesthood in Columbus, Ohio, at the Cathedral, by the late John Ambrose Watterson, D.D., Bishop of Columbus, on June 16, 1891.

During his priestly life he filled many posts in St. Joseph's Province, laboring in the dioceses of Baltimore, Louisville, Columbus, New York, St. Paul, Newark, Providence, and Memphis. He held priorships and pastorates at St. Dominic's, Washington; St. Joseph's, Somerset; St. Antoninus', Newark; St. Raymond's, Providence; and St. Patrick's, Columbus. In addition to these posts he traversed the continent of North America several times as a parochial missionary, being one of the great missionaries of his day and a colleague of the well-known Reverend Charles H. McKenna, O.P.

The Order of Preachers recognized Father Hinch's apostolic zeal and preaching ability when in 1905 it conferred upon him the title and office of Preacher General.

For the past several years due to ill health, Father Hinch has lived in retirement in the Priory of St. Antoninus, Newark, N. J., where he died.

Father Hinch's funeral was held at St. Antoninus' Church on August 14 where a Solemn Requiem Mass was celebrated by Rev. J. E. O'Hearn, O.P., P.G., assisted by Rev. G. I. Smith, O.P., as Deacon, and Rev. J. H. Durkin, O.P., as subdeacon. The eulogy was preached by Very Rev. J. H. Healy, O.P., P.G.

Burial took place in Holy Sepulchre Cemetery, Newark, New Jersey.

To the relatives and many friends of Father Hinch DOMINICANA extends deepest sympathy. May he rest in peace.

J.R.C.

✠ BRO. KEVIN GALLAGHER, O.P. ✠

On July 3, 1941, the province of St. Albert the Great lost a zealous Dominican in the death of Bro. Kevin Gallagher at St. Mary's Hospital, Rochester, Minn. After an illness of ten weeks, Bro. Kevin, who was studying for the priesthood at the Dominican House of Studies in Chicago, underwent an operation on July 2 for the removal of a brain tumor. Failing to recover from the operation, he died the next day at the age of twenty-four.

Edward Gallagher was born in New York City on March 25, 1917, the son of Mr. and Mrs. Edward Gallagher. He began his education at Annunciation Grammar School, and he received his secondary education at All-Hallows' High School. There he displayed not only a great proficiency in his academic work, but also much talent on the athletic field. After graduation from All-Hallows' in 1935, he attended Fordham University for two years. In 1937 he entered the Dominican Novitiate at Springfield, Kentucky, where he took his religious name, Bro. Kevin. He made his Simple Profession there on August 16, 1938. After his year of novitiate training, Bro. Kevin was transferred to the Dominican House of Studies in Chicago for his philosophy and theology courses. He had just completed his three-year philosophy course at the time of his death.

During his four years of religious life, Bro. Kevin strove tirelessly to live up to the Dominican ideal. He always gave prompt and cheerful obedience to his superiors, and he possessed a peace of heart and mind that gained for him the love of his brethren. By his patience and humility in the face of adversity, he made the overcoming of obstacles seem an easy matter, and in his last illness these virtues helped him to accept all his suffering and whatever else might follow as the Will of his Divine Master.

The body of Bro. Kevin lay in state in St. Dominic's Chapel of the House of Studies on July 4, and during the night a vigil was kept by his Dominican brethren. His funeral Mass was sung on July 5, by his brother, the Reverend Raphael Gallagher, O.P. The Very Reverend J. A. Driscoll, O.P., Prior at the Dominican House of Studies, was deacon, and the Reverend T. G. Kinsella, O.P., was subdeacon. The Reverend T. G. Kinsella, O.P., Master of Students, also preached the eulogy. Bro. Kevin's class-mates were the acolytes and pall-bearers at the Mass. Among those present with the family and friends of Bro. Kevin at the funeral were the Very Reverend R. P. O'Brien, O.P., Provincial of the Province of St. Albert the Great, and a large number of Dominican priests and sisters. The burial service took place at All Saints' Cemetery, Des Plaines, Ill. Father O'Brien, O.P., read the prayers.

To the family and friends of Bro. Kevin DOMINICANA extends heartfelt sympathy.

—J.E. O'C.

CANTICLE

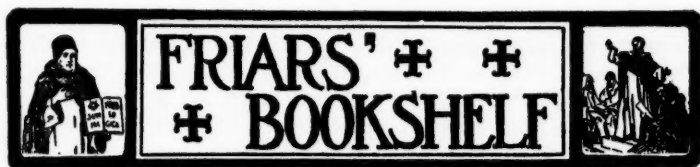
For Brother Kevin Gallagher, O.P.

Chant no slow dirge for him, no elegy,
But rather lift your hearts in joyous song.
It is not fitting sadly to deplore
That he whom we loved, God loved even more.
His years were brief, but with an ardor strong,
With eager smile he strode to sanctity.

He knew a holy hunger, it would seem,
On that June Christmas at his brother's Mass
When Thomas bade the Infant Christ repose
Wrapped in the Eucharist's white swaddling clothes;
He yearned for intervening years to pass
That swiftly he, too, might achieve his dream.

Grieve not that Christ so early whispered "Kevin"!
His Rose of Priesthood still a snowy bud.
Within death's chalice hands he placed his youth,
A shining offering and vowed in truth:
"This is my body, Lord; this is my blood!"
At that First Mass he must have said in heaven.

—SISTER MARYANNA, O.P.



NOTICE:

The *Friars' Bookshelf* is glad to pause for a moment and lend its aid and congratulations to the splendid work being done by the *Gallery of Living Catholic Authors* under the energetic and able leadership of Catherine M. Neale. Membership is based upon the Catholic quality of our modern writers who reflect the heritage of Catholicism in their works which range from the novel, essay and the lighter fictional types to the erudition of philosophical and theological treatises. An indication of the quality required for admission and the care with which membership is conferred are to be found in glancing through the reviews and acknowledgments in this issue. Membership is twofold: in the Gallery itself and in the higher achievement of the Academy. Original manuscripts are collected; publicity is distributed and other services are rendered by the Gallery; additional information will be gladly sent by writing to the Editor at 45 Prospect Place, New York City. Henceforth, members of the Gallery will be listed by the Bookshelf in the following manner: membership in the Gallery will be indicated by an asterisk (*) and the Academy membership will be designated by a double asterisk (**).

* * * * *

The Epistles and Gospels for Sundays and Holydays. Text from the Confraternity Edition of the New Testament, supplemented by brief exegetical commentaries by the Catholic Biblical Association of America. pp. 378. W. H. Sadlier, Inc., N. Y. 1940. \$2.50.

The Preface to this new edition expresses the hope that its liturgical use will be more appreciated by the laity than the time-honored Challoner version with its many obscurities and outmoded ways of expression. Since this new text is based on the Vulgate, the officially approved text for liturgical use, it is acceptable for reading in our churches. Such readings as are proper to the Roman missal are retained and are indicated in italics; this is particularly the case with regard to the introductory and concluding formulae. In some few

instances, as for example, the Epistle for the ninth Sunday after Pentecost, the revised text has been retained and included in brackets. The short but adequate commentaries that supplement each Epistle and Gospel offer the traditional exegesis. Yet some of the obscurities remain, despite the efforts of the scholars. A classical example of this is to be found in the Gospel assigned for the eighth Sunday after Pentecost. In this selection, peculiar to the third Evangelist, is related the story or parable of the unjust steward whom his master commended for his prudence. The paraphrase of the difficult concluding sentence, "And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into the everlasting dwelling," represents a human attempt to solve what most likely is unsolvable.

So much praise has been heaped upon the new Confraternity Edition that it seems quite superfluous to add to it. Yet a resounding salvo of praise is due to the publishers of this text for the Sundays and Holydays of the year. Of the many virtues that the Sadlier edition possesses, we cite but a few: legibility of type, aids to correct pronunciation of imported words, compactness of size and reasonable price. It is suggested that those who have the care of souls purchase this book without delay; for those who wish a distinctive copy, the publishers offer a de-luxe edition which has gold edges and the name of the church or priest stamped in gold on the cover. This de-luxe edition sells for three dollars net. A.B.

**** Eric Gill: *Autobiography*.** Devin Adair Co., N. Y. 1941. i-xv pp. + 332. Illustrated with 36 gravure examples of the author's work. \$3.50.

Disclaiming all title to the technical classification of biography, this work is best styled, according to the author's own terminology, an "autopsychography," in which the traditional rules of selection and sequence are waived by the author to secure a purpose not attainable by an integral chronology. Like the rich and busy life it so well mirrors, Gill's *Autobiography* is no conventional apology for having tasted most of life's fruits. Some may quarrel with the episodic technique which rambles considerably but this method is a minor point; indeed, it is well suited to reveal those inner groanings of the spirit which led Gill from the Fabian Society to the Church. Another more formal style might well have failed to capture the naive en-

thusiasm with which this chase for God was pursued by the great artist.

The ordinary Victorian childhood was his, with its large portion of commonplace enthusiasms and a few crises. Among the former was a long questionnaire about the mysteries of the human body which always retained an element of mysticism for Gill; the questions of childhood were however, only met by Victorian euphemism that made inquirer seek less reticent and less polite answers. Gill resists all temptation to make of himself a Monsieur Bovary and is content to allow such questions shadowy importance. The fashion of the times was a powerful influence upon him in his early years; agnosticism and socialism were two "musts" that no enterprising young artist could dare ignore. These husks soon withered and the young artist sought to invent his own religion; instead, he "found an old one." Contributing to this conversion were such diverse elements as *Bishop Blougram's Apology*, G. K. Chesterton and the splendors of the Gregorian Chant at Mont Cesar. The final step was taken by the Gill family on February 22, 1913; as he phrases it: "We shared the ecstasy of the Mystical Body on February 22, 1913."

Another great phase of Gill's life began with his association with the Dominican Order, particularly with Fr. Vincent McNabb. Gill formed a very energetic and model community of fellow-artists into an organization which still flourishes, even though undesirable publicity drove the founder away to less congested fields. Through the paternal interest of the scholarly Fr. McNabb, Gill found a firm anchorage in the solid doctrine of St. Thomas, particularly with regard to the modern sin of usury and in the field of esthetics as well, his *art* with a small *a*.

Such in outline is the psychograph of Eric Gill—without the fertility of expression and the delicacy of incident that distinguished the original. To see the real artist whose feet were ever on the ground, whose eyes were ever heaven-ward, one must go the autobiography itself. The life of Eric Gill as depicted in these pages is a refutation and a challenge. It refutes the industrialized system of men as tools and not as persons; it challenges those who doubt Christ's message and its liberating power.

A word of praise is due to the publishers, not only for bringing this book so quickly from war-torn England, but also for the excellent way in which its American edition was published. The thirty-six illustrations, including the best of Gill's handiwork, from the tender Christmas pieces to the highly controverted Crucifixion, are worthy of Gill's own exacting standards.

D.E.F.

The Share of Thomas Aquinas in the Growth of the Witchcraft Delusion.

By Charles Edward Hopkin. pp. i-viii+188, with Table of Contents and Bibliography. University of Pennsylvania Press. \$2.00.

Doctor Hopkin has acquitted himself admirably in a difficult task of research work, in spite of the whimsical note of accusation lurking in the title of his dissertation.

The Witchcraft Delusion is taken for granted in all of its implications without any effort at clarification or qualification. Apparently, it is presumed that all the phenomena grouped under the caption of witchcraft are to be labelled *delusions* or *frauds*, foisted upon an over-credulous medieval mind. On this basis, the *witchcraft delusion* is accepted (although not proposed by the author), as a situation for which somebody should be held responsible and accused.

Some writers have pointed the finger of accusation at St. Thomas Aquinas on this very score. Doctor Hopkin resumes the historical literature for and against this position as crystallized in the works of Soldan-Heppe, Burr and Hansen on the one hand and the "defense" of St. Thomas by Manser on the other. Against this backdrop of controversy the author sketches in bold relief his own original analysis of St. Thomas' demonology with the avowed intent of obtaining a more objective judgment on the rôle that the Saint had in the growth of the so-called delusion.

In this regard, the author's aim is generally achieved more than passingly well, despite very infrequent lapses. An instance of unfairness to St. Thomas in favor of his accusers may be cited from p. 183 where Dr. Hopkin ADMITS: "One of Soldan-Heppe's charges must be allowed, that Thomas Aquinas sustained the principle that heretics should be turned over to the secular arm to be put to death, after being given an opportunity to renounce their heresy and to be received back into the Church. Thomas' argumentation is not the crude lack of reasoning which Soldan-Heppe makes it, but the central fact remains." The *central fact* is that the heretic was given several opportunities without the necessity of being turned over to the secular arm; this last was an extreme measure, resorted to only after several relapses into heresy, as St. Thomas expressly teaches in the 2-2, q. 11, art. 4.

Doctor Hopkin is perfectly just in his observation that such phenomena as human flight through the air, childbirths (the well-known *incubus-succubus* legend) and strange transformations by diabolical power find a theoretical foundation in the principles of St. Thomas, notably in the principle that the demons, as well as the good

angels, are entirely within the sphere of their own natural powers wherever there is question of bodies to be moved locally. However, St. Thomas nowhere considers these as facts accomplished in the manner generally alleged by his critics. He preferred, for example, to explain the transportation of Our Lord to the temple's pinnacle by saying that He walked up at the devil's instigation. The possibilities of childbirth through diabolical copulation are strictly confirmed to the realms of instrumental causality and local motion, that is, the devil can fashion from the surrounding atmosphere the figure of a woman for the purpose of seduction and collection of true male seed which in turn can be transferred by the instrumentality of another aerial body in the figure of a man to its proper locale, apt then for normal generation. But demons cannot have a true body or perform the vital act of generation. Consequently, transformation into various animals can be effected only by the instrumentality of seed or by the manipulation of an atmospheric figure cast about the true body of the animal. The author's careful and dispassionate treatment of these points deserves special recognition; it permits the reader to judge for himself how unjustly St. Thomas has been drawn into the unsavory rôle of accessory to superstition, a thing which he most strongly denounced.

Doctor Hopkin's general conclusion is that the direct influence of St. Thomas Aquinas on the growth of the witchcraft delusion is practically negligible. The discovery of a note of heresy in witchcraft and the magic arts by St. Thomas (which incidentally, is a sound discovery, theologically speaking) in the opinion of Doctor Hopkin, gave the needed doctrinal sanction to the Inquisition for arraigning magicians and charlatans before its courts. In this indirect fashion, the great Dominican contributed to the growth of the *witchcraft delusion*. But the delusion in its essential features, the author concludes, was a product of the Inquisition. It was only after the idea had been completely formed that theologians began to cite St. Thomas an authority to support doctrinally the position of the Inquisition.

From the viewpoint of scholarly research, Doctor Hopkin offers a notable contribution to a field all too frequently neglected or subjected to lazy conjecture and bitter prejudice. His excellent table of contents gives an impression of scholarliness which deepens into conviction upon detailed examination. The student who desires a compact and orderly synopsis of the demonology of St. Thomas will not be disappointed in this dissertation.

S.T.D.

The Intent of the Artist. A Series of Essays by Augusto Centeno, Sherwood Anderson, Thornton Wilder, Roger Sessions and William LeCzaze. The Princeton University Press, Princeton, N. J. 1941. \$2.50.

There are five essays in this group, written by practical artists who try to remove the obscurity that has always shrouded the work of the artist in the minds of the average public. The title of the book belongs more properly to the first essay by Dr. Centeno; the remaining four wisely refrain from any ambitious attempt to pierce the artistic intent in the fields of drama, music and architecture. This introductory essay is an original approach to an old problem but like other previous attempts along these lines, it suffers from two drawbacks: art with a capital A, as Eric Gill summarized such glorifications, and ambiguity that often is wearisome for a purported expose to the "non-scholastic" reader. These lapses, however, are not too frequent to dismiss the book as wholly unsuccessful attempt that does not deserve attention.

The first essay is the most ambitious inasmuch as it tries to establish a metaphysic of art in terms of creative activity. Dr. Centeno does not depend upon any Kantian derivative as an ultimate source of esthetic experience; for this wholesome realism, he is to be commended. It is regrettable that his position on others scores is not so unequivocal. Many ambiguities raise their double heads when the corresponding relations of art are compared with other human endeavors and necessities. All reasonable persons conversant with the problem of the autonomy of art will admit that art as such has some limited autonomy; its ultimate norms, *in their own genus*, are not derived from prudence, ethics or religion, even though art as a human activity in the concrete individual act of creating or making, must be colored by all three. Dr. Centeno however, seems to demand much more than this limited autonomy of the *finis operis* of the scholastics; strangely enough, the Aristotelian dilemma offers its two horns to the "non-scholastic reader" to whom this book is supposedly addressed: "Our own course of theoretical inquiry in the present essay demands the temporary suspension of certain aspects of esthetic reality; those, in fact which are necessarily emphasized in other available theories of art—metaphysical, moral. . . . To clear the way for a re-surveying of the field, our preliminary consideration must be: Either art is a pure and irreducible activity, one that provides its own peculiar content, supplies its own morality and includes its own meaning, or art is only a pleasanter way of presenting facts, meanings and truths pertaining to other realms of reality where they exist in

a purer and fuller form." This citation is somewhat reminiscent of the cult of art beyond everything else that characterized the obscure incantations of Yeats who became his own high-priest in the cult of art. Should Dr. Centeno concede that art is a human activity, just another stepping-stone to eternity, albeit a more refined and exotic one than such prosaic doings as are the lot of most men, there would be less bickering about his intention. This condition is one of the ironies of the book; it concerns itself with the intent of the artist and leaves the essayist's intent in a state of ambiguity. The following suffers from either ambiguity or error: "Man, surrounded by mortality, craves more than one life. Hence art, as a symbolic possession of all life. Religion, philosophy and science also originate in this same human anguish. But they must insist on finding the absolute and permanent, and in so doing disturb the livingness itself, as art does not. They command, propose or state but do not possess. The work of art is a single act of possession." If the author implies that religion, science and philosophy are merely subjective necessities, created by some undetermined instinct, without any ontological basis, his position is erroneous; should he mean that art alone possesses what it creates, then art as a unique possession is a provocative thesis to be proved. The context however, seems to indicate that art alone possesses; other aspects of reality, such as religion, philosophy and so forth, do not possess but only symbolize.

The temptation to resort to meaningless jargon is not always resisted. Here and there "arty" incantations that would mystify the Muses themselves completely obscure the text. Such terms as "synallagmatic contact," "interesting and exinteresting," and "expressive intent" remain unintelligible despite the brave attempts of the author to render his message.

Less obscure are the subsequent essays which wisely refrain from any sweeping generalizations and confine themselves to penetrating analyses of the canons of particular fields of art. Thornton Wilder, Sherwood Anderson, Roger Sessions and William Lescage choose the better part of a difficult task. C.D.

* **The Keys of the Kingdom.** By A. J. Cronin. Little, Brown & Co., Boston, Mass. pp. 344. Book-of-the-Month for August. \$2.50.

Dr. Cronin's acid pen removed much of the dross and trickery from the medical profession in his successful novel, "The Citadel"; one of his complexes seems to be against organization. Now in his latest work, the same acid pen strikes out against ecclesiastical shal-

lowness and smug intolerance, mirrored in the higher church dignitaries that furnish a sharp contrast to a rebellious and saintly Scotch priest. This caricature is effective as a literary device and precedents, both past and contemporary, for such a treatment would not be hard to find. Alas, these worldly ecclesiastics receive all the notoriety and the lives of self-sacrificing priests with nothing but goodness to recommend them are seen only by a few. For every Canon Mealey and Monsignor Sleeth, there are dozens of Francis Chisholms—without even some his handicaps. Handicaps he had a plenty and they make an estimate of his life very difficult.

Adventures in individual goodness have been mixed blessings to the Church and often very disastrous as Father Tarrant observed. Yet, the kingdom is a subtle thing; its keys were most certainly given to St. Peter and the Master Himself assured us that His Kingdom lies within the soul, far removed from the baubles of temporal preferment. These parallel lines manage to keep Father Chisholm within the limits of general orthodoxy, despite his somewhat Evangelical leanings. This *dogmatic* tolerance is very puzzling; its predominance in the plot indicates that it is part of the soul of the book. Assuming that Father Chisholm was orthodox and reasonable equipped with a theological training, he must have had the conviction that the "brotherhood of man" is a very precious commodity, purchased by the Blood of the Son of God, a commodity that was entrusted to one organization. If this conviction was present, Dr. Cronin manages to hide it beneath the abracadabra of symbols which our "separated" brethren have glorified. No one would expect Dr. Cronin to know the limits of invincible ignorance but one does expect that a Catholic priest be more explicit than Francis Chisholm was at the death of Dr. Tollers. The puppets of the plot demand a minimum of consistency; in this the character of Father Chisholm is sometimes deficient—but with a disarming consistency.

Apart from this tendency to Fundamentalism, (strikingly evident from passages such as: "Frankly, I can't believe that any of God's creatures will grill for all eternity because of eating a mutton chop on Friday. If we have the fundamentals—love for God and our neighbor, surely we're all right? And isn't it time for the churches of the world to cease hating one another . . . and unite?"), the character in Francis Chisholm is priestly and Christ-like. In superb descriptive passages of a master craftsman, the Christian ideal is unfolded with strokes of power and finesse. There are unforgettable climaxes which carry the reader away from the petty world of wars and intrigues to the heights which were privileged to hear "Blessed are the

peacemakers" from the sacred lips of the Prince of Peace. There are two that are particularly moving: the false miracle and the momentary non-pacifism of Father Chisholm as he sent thirty bandits to eternity.

The minor characters are equally well-drawn, excepting perhaps the tendency to caricature Phariseism in the higher clergy. Only Bishop MacNabb escapes this savage treatment, due possibly to his intimate connection with the hero. Sister Marie-Veronica, Joseph, Mr. Chia, Father's rejected rice-Christian who echoes the Book of Ruth with his majestic request that Your Lord must be mine, are portraits that you'll want to see again and again. *The Keys to the Kingdom* as a whole is like that; on its second reading, you too may arrive at the conclusion that theological ambiguity, bad as it is, is not quite the same as heresy, and that Dr. Cronin's book, like the prayer of its wee-bit too-tolerant priest, is best judged by its intention.

N.T.R.

**** For God and Country.** By the Rt. Rev. Msgr. Fulton J. Sheen. P. J. Kenedy and Sons, N. Y. 1941. pp. 107. \$1.00.

The stirring series of Lenten radio discourses, delivered so eloquently by Monsignor Sheen this spring, has found its way into print to swell the already large number of his important contributions to pulpit oratory in this country. The many truths which he recalled to mind by means of his splendid vocal talent and unquestioned mastery of figured speech still are powerful enough, even out of their microphone background, to hearken the reader back to Christ's message. That they still carry such convincing sway is no small tribute to their author's artistry and sincerity which easily triumph over the comparatively dull medium of the printed page.

The reviewer found the third chapter entitled *The Masses and God* particularly effective and worthy of close scrutiny. "The treason of the educated," to use the author's own phrase, who have been educated beyond the limits of their intelligence, places the hope for America in the masses in whom the beautiful thought of the Divine Master is fulfilled: "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and the prudent and hast revealed them to the little ones" (Lk. X, 21). Memorable sentences like the following illumine and invigorate the text: "The intelligentia, like the soldiers who shook their dice, would probably sit at the foot of the Cross of Christ, make an objective record of the execution, but never be impressed" . . . Again: "You

(the masses) may commit sin, but you admit it and put the blame on your will, not on bad glands or visceral rumblings; and hence you make your redemption possible."

All that remains is the expression of the hope that this latest effort of Monsignor Sheen will, through its large circulation, effect and conserve those ideals of Christianity for which he is such an eloquent pleader.

G.H.

**** God and Philosophy.** By Etienne Gilson. Yale University Press, New Haven, Conn. 1941. pp. 144. \$2.00.

Professor Gilson's extensive erudition in the field of the history of philosophy and his thorough grasp of Thomistic doctrine combine to give us his latest work. *God and Philosophy* is neither text of theodicy nor a mere historical presentation of man's multifarious opinions about the Divinity. It is rather the history of a problem discussed from the hilltop of its Thomistic solution. Making no attempt at strict scientific solution, Professor Gilson aims principally at the correct formulation of the problem for the benefit of the modern agnostic.

The rational problem of the existence of God is as old as philosophy itself. It has been treated under many aspects so that for each of the four epics of philosophy, Grecian, Christian, post-Cartesian and post-Kantian, it has involved a peculiar and distinctive difficulty. The Greeks found it impossible to correlate their philosophic conception of the cosmic first principle and their religious notion of a god. Professor Gilson is at great pains to analyse and delineate the nature and the attributes of the gods of Homer. This exposition serves as a key for the interpretation of Platonic theology and provides an explanation for the fact that Plato himself failed to clothe his supreme principle, the Idea of Goodness, with the rôle of a divinity. This explanation renders the important service of destroying the ground for a popular modern theory, the theory, namely, that Christianity is a largely warmed-over aggregate of Platonic doctrines.

When the spread of Christianity propagated the concept of a personal God whose name is "He Who is," Christian scholars, learned in Grecian thought, discovered that the notion of the cosmic first principle is no way militated against the Christian concept of God. St. Augustine and earlier Christian thinkers discovered this immediately but they were cut off from the fullness of natural theology by a platonic metaphysics which, centered about essences and natures, did not reach to the deeper stratum of "existential" thought. It re-

mained for St. Thomas with the help of Aristotelianism to plumb to the depths the meaning of the ineffable name, "He Who is." It was only then that the final correlation of natural theology and religious worship was achieved.

But this apex of medieval thought did not persevere. Descartes opens a new era for the problem, marked, not indeed by progression but at least by renewed discussion and handicapped for being cut off from its historical past. M. Gilson discusses at length Descartes' difficulties and points out that the sum of his success lies in this that the transcendent God of Scholastic natural theology now become merely the Author of Nature. These sections give us also a clear historical explanation of the theological outlook found among many of philosophers, literateurs and historians of the age of the "Enlightenment."

The section setting forth the contemporary phase of the problem will be of interest chiefly to those who are familiar with modern scientific thought. It presents the explanation for the theological outlook of men like Julian Huxley, James Jeans, and others. To this generation of thinkers, there is no clear cut problem but a welter of confused methods and idealogies. M. Gilson subscribes to the opinion proposed by Rudolf Eucken that modern thinkers must choose between St. Thomas Aquinas and Kant, and that any other choice represent only compromises.

These lectures of Professor Gilson are, without doubt, a valuable contribution to Thomistic metaphysics of the Divinity. For those who are grounded in the fundamentals of philosophy, they translate into the living realities of history the problem first studied from textbook-digests. For all thinkers it represents an invaluable help to the correct formulation of the problem of the existence and religious significance of a cosmic first principle. We look forward to more works of this kind wherein a mind, trained in Thomistic doctrine and erudite in matters historical, renders for us a service indispensable in the pursuit of wisdom.

M.R.

Catherine of Aragon. By Garrett Mattingly. Little, Brown & Co., Boston. 1941. pp. 477. \$3.50.

If the truth is stranger than fiction, it also demands great sacrifices of those who would pursue it. It is precisely because too many people in 16th century England would not admit this that the truth was lost and a fiction preserved. The title of "Defender of the Faith" was given by the Pope to the Eighth Henry. He passed on the name

to his successors. Henry's wife, Catherine of Aragon, never received the title, but she lived the reality, which was faithfully followed by her child, Mary Tudor. The biographical shelf is now embellished with the production of the exciting story of one whose steadfast will brought down so much misfortune on herself, her country and her Church. Most of the literature we have of Catherine consists of sketches or sideglances spared from some principal figure. In this work the author has produced not only one of the most interesting of recent biographies, but also has made relive again the life of a cardinal figure of her time.

Catherine of Aragon was one of those valiant women of which Scripture speaks, who "shall laugh on the last day." A Spanish princess taken out of her native country at an early age and set in the midst of a strange northern country, she had to pay dearly for the happy hours she spent with each of her royal husbands. Of all the great Isabella's children, even the poor Juana la Loca, we must admit that the life of the youngest daughter, Catherine, was the most tragic. Naturally her name has been associated irrevocably, but too exclusively, with the "King's great matter," her divorce from Henry the Eighth. Catherine's character enveloped much more than a stolid devotion to her Faith. Author Mattingly shows the Queen as the unofficial adviser to Henry the Eighth, as able regent of the kingdom, as ambassador of her father, Ferdinand, and her uncle, the Emperor Charles the Fifth, as able manager of her own household, especially in disgrace, and finally, as sole prosecutor of her own case before the courts and the world. The reader is given a penetrating insight into her deeply religious sense, her wide range of charitable works, her unusual intellectual capacity and her efforts to introduce into England the better elements of the new European learning. An interesting episode in Catherine's life story is the lead she took in the matter of female education.

Mr. Mattingly writes in a brilliant and scholarly style. His chief merit lies in his excellent character delineation; in his concise and accurate word pictures the principal characters of the time live again. Particularly noteworthy is the treatment of Henries VII and VIII, Wolsey, Ferdinand and Isabella, Saints Thomas More and John Fisher, Charles V, Anne Boleyn, Cardinal Campeggio, Queen Joan the Mad and the many Spanish and Imperial ambassadors. He has very adequately exposed the viperous nature of Cromwell but has heavily sugarcoated the religious chameleon, Cranmer. He wastes little sympathy on the unfortunate Clement VII, yet, considering the difficult problem and the character of King Henry, much more justice

is due the Medicean Pontiff. Moreover, at the outset (p. 5) the author is quite incorrect in denying Isabella's rightful claim to the throne of Castile in favor of La Beltraneja. The latter was illegitimate, while Isabella had been declared heiress and princess of the Asturias.

In regard to Catherine herself, there is no doubt of the author's genuine reverence for her. As the book proceeds he leads the reader to share his admiration for this great woman. He sometimes reveals a tinge of regret for the course that she chose to take, for the solid position she maintained of refusal to divorce Henry or to retire to a nunnery, or finally to place herself at the head of the forces of opposition. It does not seem that any of these possibilities would have availed England or the Church very differently in the ultimate analysis.

Catherine of Aragon may be highly recommended to the reader. As the July choice of the Catholic Book of the Month Club it merits consideration. I should be included among the property of every student of English history. It contains helpful biographical notes and discussions. Catholics will be inspired when they read so vital a story of Christian virtue. N.H.

From Cabin Boy to Archbishop. By Archbishop Ullathorne. With an Introduction by Shane Leslie. Benziger Brothers, N. Y. 1941. pp. 299 and Index. \$5.00.

There are many lives of the Most Reverend Bishop of Birmingham, the last of the Vicars-Apostolic in England; upon the earnest suggestion of Mother Imelda Poole, the great pioneer Bishop had written his own story which was revised by him in his sunset years and posthumously edited by Mother Drane. This "bowdlerised" version was discreetly pruned of many details which were deemed imprudent to publish at that time. This discrepancy is apparent to anyone who has read Abbot Butler's authorized *Life*. The first edition of the Archbishop's *Autobiography* has been out of print for well over fifty years. Shane Leslie has answered the many requests for a new and authentic version and to it has added a most satisfactory Introduction that vies with the text as biography. It is a pleasant relief to note the absence of such irreverence as characterized "Eminent Victorians," even though incidents are related concerning the same persons, incidents which reveal petty intrigues and policies on the part of higher ecclesiastics.

The Archbishop begins at the very start in his recounting of his

many colorful experiences. May 7, 1806, at six o'clock in the morning, can't be surpassed for an exact beginning. His father was a successful tradesman; his mother, from whom he inherited his staunch Catholic spirit, was a lineal descendant of St. Thomas More. The highlights in his career included life as a sailor, as a Benedictine monk, Vicar-General of the Antipodes, delegate to the Vatican Council and Ordinary of Birmingham. On his many journeys, he met many famous persons whose influence is still felt today; among these were Ozanam, Dom Gueranger, Cardinal Antonelli and most of the Roman Curia. While in Rome, he attended the funeral services for Cardinal Weld and listened to Dr. Wiseman's eulogy receive a resounding hiss from the Italians who thought English was barbaric and took little pains to disguise this conviction. The universal suspicion with which all English Catholics was held at the era of the Ultramontane Controversy may have made such a procedure fashionable.

The Archbishop's vigorous personality shines through the pages of his autobiography. He was a valiant missionary, an excellent spiritual director as his correspondence with the Dominican Sisters at Stone demonstrates, and a competent rhetorician, although far removed from the subtle shades and shadows of a Newman. To the Diocesan's everlasting credit, the finest thrush of England's Second Spring found in his Ordinary a staunch defender. The quaint Yorkshire accent may have lacked the tonalities of public school training but no one, not even the great Cardinal Manning himself, doubted its efficacy. Newman was always a thorn in the side of the Archbishop of Westminster; Newman's pen did not always write as clearly as befitted an apologete of prestige. After having defended his subject, Bishop Ullathorne was reprimanded by the elegant Manning whose erudition was overpowering. Equally powerful was the erstwhile cabin boy's rejoinder: "My dear sir, allow me to say that I taught the catechism with the mitre on my 'ed when you were a 'eretic."

To Archbishop Ullathorne English Catholics owe much. To him also does Mother Church, especially for opening up Australia on an organized basis. To both him and Shane Leslie, readers will be grateful for an interesting glimpse of Mary's England's emergence from the shadows.

N.T.R.

What Mein Kampf Means to America. By Francis Hackett. Reynal & Hitchcock, New York. 1941. pp. i-xx 272 (with index and appendix). \$2.00.

When Mr. Hackett set out to read *Mein Kampf* at the rate of

a hundred pages a day in an attempt to penetrate into its meaning, especially for Americans, he steeled himself for what he could see was going to be a punishment, since he was about to expose himself to the "missile of a man of action," who "... flings it out with violence." After reading the book, however, he discovered that the punishment he received was far from what he had been led to expect, and that he was now the possessor of a better understanding of the nature of Nazism. This newly acquired knowledge of so important a book written by a twentieth century dictator could not long remain dormant in the mind of a man who had made a habit of reviewing books for the past seventeen years and who had spent much time in "interpreting the amateur dictators of the sixteenth century." It forced its way out and the result was a book which combined these twofold excellent abilities of the author. This book was not to be merely a review of the Nazi plan book and an interpretation of its ideology, but it was also to be an effort to awaken his apathetic fellow Americans to the very real dangers of Nazi totalitarianism, which, he believes, is threatening them as believers in democracy.

If Mr. Hackett's book is considered as a lengthy review of *Mein Kampf*, it stands out as a carefully prepared, interestingly written piece of work. The author, evidently, was not content merely to touch upon the highlights of the book he was reviewing, but chose to present the links in the chain of Adolf Hitler's thoughts on totalitarianism, race superiority and militarism in an orderly sequence. He devoted many pages to the more important task of "interpreting" the mind of the man responsible for *Mein Kampf*. Mr. Hackett dismisses the "outlay theory" as simplifying matters too much in the matter of assigning the cause for Hitler's actions, and puts forth the "split personality theory," supporting it by testimonies of various correspondents who had met Hitler and by the research of the psychiatrist, Professor Kretschmer of Marburg. According to the author, the Germans have not yielded to Hitler's terrorism, but rather to his mania. The author's "witness to the true content and vital implications of this cumbersome yet dynamic book" need not be taken as the only true and correct interpretation of either the man or the book. Mr. Hackett, himself, declares "... no special authority attaches to a little book like mine. Real authority is possessed by those men who have known and worked with Hitler. ...". However, Mr. Hackett's humble declaration should not lead anyone to belittle his interpretation. Whether his conclusions are correct or not, it is difficult to say, but his presentation merits thoughtful consideration.

In concluding his book Mr. Hackett points out that the New Order is not totalitarian Nazism, but "that young aspiration, democracy." It is this New Order that he urges all Americans to defend. Placing before them the question: "Which is better, enslavement to war temporarily, or to Hitler permanently?" he expects all to take the first choice. The thinking reader will not decide too quickly upon either alternative, because even a "temporary enslavement to war" is such an evil that it may be invoked only as a last resort, if there is no other possible choice. After all, there is a third choice not indicated by Mr. Hackett: to accept the peace proposals of Pius XII, to exert every effort that they may not meet the same fate as those of Pope Benedict XV.

Those who have not yet read *Mein Kampf*, but who plan to do so, will find *What Mein Kampf Means to America* most interesting and useful as an introduction to the longer book. It will certainly lead them to read *Mein Kampf* sooner. Those who do not intend to read Hitler's book, will do well to read Mr. Hackett's, if they have any desire at all of knowing what this present war is about. In any conversation about world affairs today ignorance of the basic points of *Mein Kampf* is almost unpardonable. A careful reading of "*What Mein Kampf Means to America*" will help a great deal in doing away with this ignorance.

A.M.J.

Edith Cavell. By Helen Judson. Macmillan Co., N. Y. pp. i-xvii+288. Index. \$2.50.

Dramatists, historians and novelists have portrayed to the public the life and work of Edith Cavell during the past quarter of a century not without error and exaggeration. With the purpose of presenting what she considers the true picture of Edith Cavell's personality, character and achievements, the author uses material from letters, memoirs and first-hand information.

Born in the quiet obscurity of the English village of Swardis-town, Edith Cavell spent an uneventful childhood. She was the first child of the Vicar of the town and his wife. The seriousness of Edith's mind and her sense of duty were no doubt influenced by her father, a clergyman of the Church of England, a Puritan with a stern outlook upon life.

Throughout her life she gave evidence of a puritanical temperament. In her youth she was instrumental in building a vicariate school out of Christmas card profits. Before starting training as a nurse, she acted as a governess at Brussels. Upon the completion of

her training she went to Brussels to establish the new profession of nursing.

It was her work in Belgium which was to prepare her rôle in the war as an active force for the Allied cause. Now and then the author appears to belittle the nursing done by the Sisters, making reference to their apparent lack of knowledge about more advanced methods in the care of the sick. But it is the Sisters to whom is due in large part the credit for raising and maintaining the high standard of this profession of devotion and self-sacrifice. For it is their quiet and constant exercise of charity throughout the many hospitals of the world which has truly ennobled the profession of nursing.

After establishing nursing on a professional basis at Brussels, she undertook her task in the bloody conflict which was underway. The work which she did during the War was the definite turning point in her career, the assisting of the Allied soldiers to escape from Belgium. While she harbored soldiers, she was accused of having conducted them to the enemy. Her betrayal, which finally led to her execution before a firing squad, was effected by two who were recipients of her kindness and generosity. Actually, as the author points out, she aided individual soldiers by caring for them when they were ill and in need of medical attention. When it was possible for them to escape from Belgium by crossing into neutral territory, she then supplied them with money and clothing.

Was Edith Cavell unjustly executed? According to the author of this present work, she was. The author maintains that Edith Cavell's death was a travesty of law under the German military code. But it seems more likely that she was victimized not so much by the lack of justice as by the strained emotions and violent passions of the period. Edith Cavell was charged with having violated that paragraph of the code which punished with death anyone who conducted troops to the enemy. Actually she had not conducted troops to the enemy. She had aided individual soldiers by caring for them when they were ill or in need of medical attention. The same aid she gave to Belgium men and young boys who had never fought against Germans. There was only one tangible bit of proof that any of these men or boys ever joined the Allied troops. An English soldier who had reached England safely sent her a postal card in which he thanked her for helping him. Some accounts say that Edith Cavell admitted receiving the card; other stories make the claim that it fell into the hands of German Secret Police, thus furnishing one of the clues which led to her arrest. She admitted under ques-

tioning that some of the men she helped wrote to her and thanked her for what she had done for them, reporting that they had reached England safely.

That the German military court was cognizant of the fatal variance of the charges is only too apparent. For the morning after Edith Cavell was executed a new and long decree was announced. In this decree, issued after Edith Cavel was dead, the death penalty was demanded for the very offense for which they had a few hours before shot her.

Courageous and impassive to the end, compelled to leave her work unfinished, Edith Cavell's spirit has lived on and furnished her country with a valuable means of propaganda in its own behalf. Her courage and patriotism did not fail to engage the sympathy of many. Perhaps the present battle will uncover another tragic figure amidst the intrigue and bloodshed of a war torn and harrassed Europe. George Bernard Shaw, in his preface to "St. Joan," styled Edith Cavell as a "heretic." The author of this latest work portrays her as an inspiration in the defense of her country and has presented the study in a convincing manner. J.W.

For The Heathen Are Wrong. An Impersonal Autobiography. By Eugene Bagger. Little, Brown & Co., Boston. pp. 370. with index. \$3.00.

Ancient Aristotle knew that in order to be philosopher, a man must have sufficient food and shelter to detach himself from the immediate cares of existence, sufficient leisure to sit down and think. Nothing could be more delightful than to sit under the blue sky in the shade of a Greek portico and gaze out through the pines (?) at the darker blue of the Aegean. But that was philosophizing two thousand years ago. Aristotle would be hard put to it to secure a setting conducive to discursive thought in our own fast-moving century of super-highways, airplanes, daily news and daily noise, fluctuating economy and nervous tension. Mr. Bagger seems to have stumbled upon such a setting more or less through force of circumstance, and lo! from a literary cocoon emerges the philosopher.

Speculative retirement—unconscious, then deliberate—has kept the written words of Mr. Bagger from the public gaze for long. A young, literary, and adventurous Hungarian, converted to Catholicism and then turned agnostic, Eugene Bagger came to this country during World War I, occupied posts on Cleveland papers and eventually wrote editorials for the *New York Herald Tribune*. Fired by

a new manager, he wrote a book, *Eminent Europeans*, secured a roving commission from the *New York Times Magazine* and returned to post-war Europe, whence he wrote *Francis Joseph* from Vienna. In 1927 he rented a small villa on the French Riviera by way of vacation and finding himself unable to comply whole-heartedly with the ever-vacillating trends of current literature, so utterly unconcerned with establishing some fixed norm of reality before embarking upon books tacitly claiming to describe real life, he drifted away from writing and into the pursuit of establishing for himself some definite norm of reality. A student of Freud and Alfred Adler, great Austrian psychologist, the first discovery of his Provençal musing was that neurotics, always considered persons who could not adapt themselves to reality, among which unfortunates he numbered himself, were being arbitrarily classified as such when compared to a "reality" whose authenticity had not been itself established. He discovered that our modern "reality" is to a great extent the product of the Renaissance fallacy that man is a strong young god rather than a needy and sinful mortal. Hence the modern disillusionment on the one hand and totalitarian power politics on the other. Hence the necessity of returning to a subordination and adherence to the Creator for a sane and purposeful world. Mr. Bagger emerged from his retreat, Christian once more, and with a definite message for a shifting, undecided because disillusioned world. Having married in England, Mr. Bagger returned to Provence in 1934 to start work on his *magnum opus* to be entitled *The Philosophy of Freedom*, incorporating all his findings, and was there interrupted by the collapse of France under the Germanic deluge in the spring of 1940.

The present work is by way of a stop-gap, a warning supported by graphic personal experience to look out for impending Teutonic trouble, until the longer work can explain why. Written in the U.S., it incorporates the tale of the flight by car to Lisbon of his wife and himself and then retraces his life from childhood in Hungary until the present—impersonally—inasmuch as it is used more as a background for his philosophical evolution than for its own sake. It is a well-written book, witty and with long passages of personal narrative vividly illuminating France's collapse while other chapters sift philosophically, with practical, vehement and far-seeing conclusions for safe-guarding America and restoring Europe. An autobiography, a philosophical work, a book of people, places and ideas, of events not a year old, of eternal truths, a book with a body and a soul.

P.H.C.

BRIEFER NOTICES

The Earliest Christian Liturgy. By Reverend Josef Maria Nielen. Translated by Reverend Patrick Cummins, O.S.B., Conception Abbey. B. Herder Co., St. Louis, Mo. 1941. pp. 403 with Index. \$2.00.

This scholarly work, addressed explicitly to the expert historian and exegete, proposes several questions whose answers are of interest to all Christians, especially those who yearn for a return to the spirit of primitive Christianity. Some of these questions are: What was our earliest Christian Liturgy? What were its Jewish antecedents? How much of it was uniquely Christian? What was the order of ritual among the primitive Christians? How was the Last Supper's Sacrifice renewed? The answers to these and many others allied to them are based upon evidence contained in the New Testament only; these answers require a technical training for their full appreciation but the average well-educated Christian can follow the trend of thought without too much difficulty.

The present work is a translation of Father Nielen's favorably received *Gebet und Gottesdienst im Neuen Testament*. Criticism had been made regarding the very lengthy foot-notes of the original. The translator has used his discretion in summarizing those notes which the integrity of the argument required and omitting others which were too technical and specialized. This excision has made possible a compact and worthy document.

A List of 5,000 Catholic Authors. By John A. Fitzgerald and Lawrence A. Frank. The Continental Press, Ilion, N. Y. pp. 101 with Index.

This compilation of Catholic authors, useful as a checking-list for Catholic catalogues in Public Libraries, fulfills a need long felt in those communities wherein a steady demand for Catholic literature is made and where local conditions make possible the purchase of suitable books for the Catholic patrons of our Public Libraries. The list is truly Catholic, embracing as it does, not only our Catholic heritage, but also a catholic perspective that is broad enough to include St. Augustine and the great Fathers as well as our modern apologetes like Fr. McNabb and Archbishop Goodier.

From a Dominican point of view, there are both merits and defects in this compilation. It is a source of gratification to know that almost forty members of the Order of Preachers are listed; on the other hand, some of the omissions are strange. Great Catholic schol-

ars, such as St. Albert the Great, Cardinal Cajetan, Vittoria and Père Lagrange, are missing; absent likewise are the names of the great German scholar, Denzinger, whose *Enchiridion* is indispensable for Catholic research, of the great Patrologist, Migne, and Dom Vonier whose *Key to the Doctrine of the Eucharist* alone would merit attention. These omissions are all the more strange when one reads the names of Boccaccio and Villon on the list. Father Bertrand Wilberforce is not listed as a member of the Order of Preachers. Other minor points might be cited regarding the selections made but one can only hope that a subsequent revised edition will be printed to which will be also added a list of the best works that these Catholic authors have written.

**** War and Guilt.** By the Rt. Rev. Msgr. Fulton J. Sheen. Nineteen addresses delivered on the Catholic Hour from December 15, 1940 to April 13, 1941. Our Sunday Visitor Press, Huntington, Ind.

Again Monsignor Sheen's eloquent sermons are published in booklet form by Our Sunday Visitor Press. In them, the Catholic, who was deprived of the privilege of hearing these timely tracts, may find those important truths of Christian life very attractively presented. Monsignor Sheen's plea is both Catholic and American: the peace of Christ, which surpasses all understanding is not a commodity in danger of being lost regardless of the victors and dictators who represent our external evils. The charity of Christ, the love of the poor with and in Him and justice towards all are the infallible recipe for peace—a recipe concocted with charm and conviction by a master of pulpit oratory.

Preaching. By the Rt. Rev. Msgr. T. T. Henry, Litt.D. Joseph Wagner, Inc., N. Y. 1941. 270 pp. and Bibliography and Index. \$2.00.

Voice and Delivery. By Wm. R. Duffy, M.A. Herder Book Co., St. Louis, Mo. 1941. pp. 404, two indexes. \$2.50.

Fundamentals of Plant Science. By Sister Mary Ellen O'Hanlon. F. S. Crofts & Co., N. Y. 1941. 488 pp. and Glossary and Index. \$4.25. pp. By William Duffy, M.A. B. Herder Co., St. Louis, Mo.

The Literary Editor pauses for a moment to look at three recent textbooks which have found their unaccustomed way to the Friars' Bookshelf. The first of these is a satisfactory under-graduate treatment of the field of plant science which was written by Sister Mary Ellen of Rosary College, River Forest, Illinois. One could almost

call it a Dominican text— not only because of its author but also because of its frontispiece of the foremost scientist of his day, St. Albert the Great. Many clear diagrams are a welcome feature of the book; also worthy of mention is its thumbnail history of the science from Theophrastus down to contemporary findings and hypotheses.

The second of these text-books offers to the serious student of voice culture a clear and scientific approach towards the attainment of cultured speech—a tremendously valuable asset for all professional persons and alas: an asset which too many of them lack, not so much through any positive fault of their own but due to unscientific, hit-or-miss methods of instruction. A careful study of the suggestions contained in this scientific treatment will be of profit to all.

The third of these is Monsignor Henry's text on homiletics, entirely new and quite worthy of the many years of practical and theoretical work that the Monsignor has given to this part of Sacred Science. There are six sections to the book, each containing many important topics for all, both young and old. The nineteenth chapter points out a quarry, long neglected by our Catholic preachers but one which Canon Sheehan remarks, has furnished many a polished marble masterpiece for "our separated brethren." This rich source is, as you may have suspected, none other than the works of the great Fathers of the Church. This sacred rhetoric enjoys an ecclesiastical and literary prestige difficult to equal. The great French Dominican, Monsabre, is effectively cited in this regard: "If you desire to attach yourself to only the two great masters, St. Chrysostom and St. Augustine, you still will have a vast field for imitation. . . . Heart speaks to heart: when the true accent of the soul is vibrant, souls never refuse to give an echo—something which those who do not *preach* can thus obtain. This is the first victory of a Chrysostom and of an Augustine." This is but one of the many deft treatments out of several that grace a worthwhile book.

The Christian Family. By the Most Reverend Tihamer Toth. Translated By V. G. Agotai. Edited by Reverend Newton Thompson, S.T.D. B. Herder Book Company, St. Louis, Mo. 1941. pp. 205 and Index. \$2.00.

Bishop Toth, adopting Pope Leo XIII's doctrine on the sacredness of marriage and its religious character, even apart from being the "great sacrament," offers his wide circle of readers many useful

and enlightening comments on the dignity of the Christian home which is fast vanishing from the world.

In a series of seventeen sermons he speaks very plainly in words that are simple and direct. He points out very forcibly, for example, that preparatory courses are given in dancing, swimming, how to make friends, et cetera but hardly a word on preparation for one of the noblest careers of all, i.e., co-operating with God in bringing the Mystical Body of His Son to its full stature. He roundly censures all pre-marital familiarity as disastrous to the domestic joys that the sacrament will provide as long as the parties fulfill their part of the bargain. The Church with her hundreds of years of experience realizes that the nourishing force of Christian family life, "built on an order that recognizes nature and grace," cannot endure unless self-discipline, respect for authority and obedience prevail over economic convenience and personal gratification.

If the younger generation will understand that "marriage is not a carefree week-end excursion by a couple in gay abandon, but a solemn setting-out on a common pilgrimage leading to eternity," they save themselves much heartache. If they desire to see this exalted concept of marriage presented ably and clearly, they would do well to purchase Bishop Toth's sermons on the subject.

*** The Origin of the Jesuits.** By the Rev. James Brodrick, S.J. Longmans Green & Co., N. Y. American Edition, 1941. pp. 274 with Index. \$3.00.

The all-out war, now in progress, has prevented completion of the contemplated official history of the Society of Jesus from the days of its great captain and founder down to the fourth centenary celebrations of last September. The first volume is here, and presents a sympathetic and properly filial portrait of the first soldiers of the new company that so nobly served the Church in the Counter-Reformation. The chief members, of course, were St. Ignatius and St. Francis Xavier and most of this book is devoted to the well-documented history of their achievements. The delicate interplay of the various heritages that the founder wove into a new mobile concept of religious life is well presented by Fr. Brodrick who is not blind to the services rendered the new Society by the great Orders then in existence; nor do the intrigues and petty misunderstandings escape him but they are given the foot-note prominence that they deserve.

- ** St. Ignatius and Prayer—**As seen in the book of the *Spiritual Exercises*. By the Most Reverend Alban Goodier, S.J. With a Memoir of the author by Rev. H. Keane, S.J. Benziger Bros., N. Y. 1941. pp. 200. \$2.75.

This was the work that engaged the attention of the late Archbishop before death called him away from a busy and fruitful life of service as scholar, spiritual director, and successor of the Apostles. From one point of view, the work may be termed incomplete as only a minor part of the contemplated treatment of the *Spiritual Exercises* were treated by the author; this unavoidable deficiency is in a large measure compensated by the author's reflections on prayer in general which serves to bridge the gap between the plan of the author and the plan of Divine Providence which saw fit to call its servant before the entire treatise could be finished.

The life of the author is well presented by the editor but only the highlights could be sketched in this volume; this brief introduction serves the purpose of showing the reader that the Archbishop's reflections ripened from long experience in the ways of prayer and sanctity. The major portion of the book is devoted to proving, quite informally, however, that the so-called Ignatian method of prayer does not differ from the great body of doctrine expressed in the Carmelite and Dominican schools of mysticism. This forms a fitting climax to the great series of literary works that justly made Archbishop Goodier one of the glories of the Church in England.

Collected Edition of Heywood Broun. Harcourt, Brace & Co., N. Y. 1941. pp. i-xxx, 561. With Preface, Sources and Chronology. \$3.50.

They're all here—each of those stories and essays of that lovable columnist whose untimely time deprived America of one of her most promising Catholic crusaders. Hardly any one will be disappointed with the selection made by Heywood Hale Broun. An excellent classification by topics and a complete index are valuable additions to this thoroughly enjoyable collection.

One will read again with pleasure such favorites as *Even to Judas*, *The Fifty-first Dragon*, the Christmas stories and the two essays in which Heywood Broun incidentally mentions his conversion to the Catholic Church. These two, *A Talk with a Friend* and *Not in This Issue*, must be read as a fitting climax to a life devoted to the "underdog who can and will lick his weight in wildcats." Also worthy of remembrance are his fiery pleas in behalf of Sacco

and Vanzetti, Tom Mooney and Dr. Freud. Heywood Broun quarreled with many persons in his lifetime and backed many wrong horses; for this reason, some of the causes which he defended, were a source of regret to him once he had seen the light. To counteract whatever erroneous impression that may arise from reading these defenses, the excellent funeral sermon, preached by the Rt. Rev. Msgr. Fulton J. Sheen (St. Paul Guild Press, N. Y.), will serve as an excellent antidote. In this, his eulogist has recorded for posterity those inner lights and shadows of Broun's soul which Broun himself was loath to pander to an unsympathetic audience. Again we recommend this collection.

**** France My Country.** By Jacques Maritain. Golden Measure Series. Longmans Green Co., N. Y. pp. 117. \$1.25.

The "pining malady of France" through the eyes of one of her most distinguished citizens is not an attempt at complete exoneration or a bitter denunciation of the armistice; France through the disaster is still the eldest daughter of the Church, a little soiled and second-hand, but fundamentally the land of saints. This represents M. Maritain's view of the plight of his country. Political blunders explain more her fate than any appeal to divine chastisement. While all may not agree with this thesis, presented with the author's usual clarity and grace, few can deny that M. Maritain presents a plausible explanation of a question which only the trained historian of the remote future may settle.

PAMPHLETS

War and Conscription at the Bar of Christian Morals. By the Rt. Rev. Msgr. Barry O'Toole, Ph.D., S.T.D. Catholic Worker Press, N. Y. 1941. pp. 90. \$0.15.

Calling the ugly realities of all-out modern warfare by their less romantic names, Msgr. O'Toole presents a convincing case for pacifism as the prudent Christian judgment. The traditional conclusion that war can be justified on speculative grounds under the conditions enumerated by Catholic theologians is not lost in the shuffle of Monsignor's case for peace but that is not the burden of the pamphlet. A rapid glance at world history shows that most wars have been unjust but there have been some which carried with them the sanction of the highest moral authority in Christendom. Hence no case for complete pacifism as a universal precept can be made.

The horrors of modern war (described in a subsequent pamphlet on Poland), are indeed far from the Sermon on the Mount. Some doubt, however, lingers as to the complete impossibility of an aggressive war being unjustifiable, even though this is the conclusion of the author. He reasons: "... No Christian can participate in an aggressive war without committing, at least materially, a mortal sin. In other words, the only war in which one can guiltlessly take part is a purely defensive war—fought as a last resort and with unexceptionable methods—to uphold the side of justice." This conclusion seems more rhetorical than logical but the teacher oftentimes is also the preacher aiming for more than evident conclusions.

Half-Way to Happiness. By Albert H. Dolan, O.Carm. The Carmelite Press, Englewood, N. J., and Chicago, Ill. \$0.10.

This pamphlet is a digest of the author's Lenten Novena at the Shrine of the Little Flower in New Jersey. The preacher's purpose was to offer to the average layman the abundant riches of St. Thomas' *Summa*. The writer felt that there was need for some small document which would lure those who might stay away from Fr. Farrell's "incomparably fascinating" *Companion to the Summa* (Sheed & Ward, N. Y. \$3.00.), because of its length. This selective digest was made with Fr. Farrell's permission and captures the graceful spirit of its parent stock. From its symbolic cover to its last page, *Half Way to Happiness* is worthy of attention.

Documents Relating to the Administration of Occupied Countries in Eastern Europe. A Series of Five Pamphlets published by the Polish Information Center, 149 E. 67th St., N. Y. \$0.25 each.

In these days of propaganda battles, reports from Europe are very often apt to be puppets supporting one cause or another rather than objective accounts of facts. This series of pamphlets seems to be an exception to the general rule; if they are not worthy of credence, then there is left not one reliable foreign news agency as the chief source of the material collected is the Vatican News Agency.

German exploitation of Polish natural resources, the ruthless destruction of Polish culture and of religion under the Third Reich are some of the topics discussed. Of major interest are the fourth and fifth documents which relate the tragic fate of Poland under Nazi and Soviet rule. The fourth is well-documented with citations from Cardinal Hlond's reports and from Vatican radio reports. Hor-

rible instances of sadistic cruelty and blasphemy make one shudder at modern efficiency as lethal pastime. If after reading this series, one does not offer up a prayer for the Poles, that reader's vision is poor indeed.

BOOKS RECEIVED

ANDERSON, SHERWOOD, THORNTON WILDER and others. *The Intent of the Artist*. Princeton University Press, Princeton, N. J. 1941. pp. 162. \$2.50.

BAGGER, EUGENE. *For the Heathen Are Wrong*. Little Brown & Co., Boston, Mass. 1941. pp. 370 with Index. \$3.00.

BRODRICK, REV. JAMES, S.J. *The Origin of the Jesuits*. Longmans Green Co., N. Y. 1941. pp. 274 with Index. \$3.00.

CONNOLLY, REV. TERENCE, S.J. *Poems of Francis Thompson*. Revised Edition. D. Appleton-Century Co., N. Y. pp. 587. \$3.50.

CRONIN, DR. A. J. *The Keys of the Kingdom*. Little, Brown and Co., Boston, Mass. 1941. pp. 344. \$2.50.

EPISTLES AND GOSPELS. Confraternity Edition. Wm. H. Sadlier Co., N. Y. pp. 378. \$2.50. Gill, Eric. *Autobiography*. Devin-Adair Co., N. Y. pp. i-xv 300, and 36 illustrations of author's work. \$3.50.

GOODIER, MOST REV. ALBAN. *St. Ignatius and Prayer*. Benziger Bros., N. Y. 1941. pp. 200. \$2.75.

HACKETT, FRANCIS. *What Mein Kampf Means to America*. Reynal-Hitchcock Co., N. Y. 1941. pp. 200 with Index and Appendix. \$2.00.

HENRY, RT. REV. MSGR. H. T. *Preaching*. Joseph Wagner Inc., N. Y. 1941. pp. i-vi 282. Table of Contents and Index. \$2.00.

KERNAN, THOMAS. *France on Berlin Time*. J. B. Lippincott Co., Philadelphia, Pa. 1941. pp. 312 with Appendices. \$2.75.

KRAUS, RENE. *The Men Around Churchill*. J. B. Lippincott Co., Philadelphia, Pa. 1941. pp. 339 with Index. \$3.00.

MATTINGLY, GARRETT. *Catherine of Aragon*. Little, Brown and Co., N. Y. 1941. pp. 477, Notes and Bibl. \$3.50.

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SHEEN, RT. REV. MSGR. FULTON, J. *War and Guilt*. Our Sunday Visitor Press, Huntington, Ind. 1941.

ULLATHORNE, MOST REV. *From Cabin Boy to Archbishop*. Introduction by Shane Leslie. Benziger Bros., N. Y. 1941. pp. 299 with Index. \$5.00.

VANN, REV. GERALD, O.P. *St. Thomas Aquinas*. Benziger Bros., N. Y. 1941. pp. i-ix 182. \$1.50.



ST. JOSEPH'S PROVINCE

SYMPATHY

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Rev. O. E. Rocks, O.P., on the death of his mother; to the Rev. G. B. Strateimer, O.P., on the death of his mother, who was also the grandmother of the Rev. W. A. Hinnebusch, O.P., Rev. A. L. Hinnebusch, O.P., and Brother Paul Hinnebusch, O.P.

NEW
SUPERIORS

The following appointments have been made recently: the Very Rev. V. R. Burnell, O.P., P.G. Pastor of St. Dominic's, Detroit; the Very Rev. W. D. Sullivan, O.P., Prior of St. Joseph's, Somerset; the Rev. E. J. O'Toole, O.P., reappointed Pastor of Holy Innocents', Pleasantville; the Rev. J. F. Monroe, O.P., President of Aquinas College High School, Columbus; the Rev. H. A. Kelly, O.P., Superior of the Central Mission Band; and the Rev. J. T. McKenna, O.P., Director of the Poor Boys' Priesthood Association.

The Very Rev. R. B. Johannsen, O.P., has been elected Prior of Holy Name Priory, Philadelphia, and the Very Rev. R. M. McDermott, O.P., Prior of St. Catherine's, New York.

MARYKNOLL'S
GRATITUDE

On June 29, the Maryknoll Fathers celebrated the thirtieth anniversary of their founding and on the occasion presented to Holy Rosary Parish, Hawthorne, N. Y., a memorial plaque in gratitude for the help they have received from the Dominican Fathers.

At the ceremony of dedication the address of welcome was delivered by the Very Rev. Charles J. Callan, O.P. Rt. Rev. Msgr. William E. Cashin, representing the Archdiocese of New York, spoke of the significance of Maryknoll in the missionary work of the Church. Rev. Edward J. O'Toole, O.P., representing the Provincial of St. Joseph's Province, told the Maryknollers that the Dominicans considered themselves privileged to have helped in the founding of Maryknoll, to have rocked the cradle of the institute that fulfills a dream of St. Dominic himself.

CHAPLAINS

The Rev. C. C. Rooney, O.P., has been appointed to Fort Jackson, South Carolina; the Rev. E. B. Finnin, O.P., has been appointed to the Washington Navy Yard; and the Rev. J. P. Farrell, O.P., to the Kodiak Naval Air Base, Alaska.

SOLEMN
PROFESSION

On August 16, the following made their solemn vows at Ocean City, Md., before the Very Rev. Adrian T. English, O.P., Prior of the House of Studies in Washington: Brothers Bernardine Conlon, Hugh Loughery, Urban Mullaney, Louis Bertrand O'Connell, Alan Smith and Quentin McSweeney.

Brothers Antoninus Jurgelaitis and Robert Prout made their solemn profession on September 15.

TONSURE AND
MINOR ORDERS

On September 20 the following Brothers received tonsure at the Shrine of the Immaculate Conception in Washington: Brothers Bernardine Conlon, Hugh Loughery, Urban Mullaney, Louis Bertrand O'Connell, Alan Smith, Quentin McSweeney, Antoninus

Jurgelaitis and Robert Prout. The same Brothers received Minor Orders on September 21.

DEACONATE On September 23 the following Brothers were ordained to the deaconate: Brothers Justin Dillon, Peter Craig, Anthony Ballard and Joseph Ryan.

ST. ALBERT'S PROVINCE

RECEPTION On the Feast of our Holy Father St. Dominic the following nine young men received the Holy Habit from the Very Rev. John A. Driscoll, O.P.: Brothers Joseph Angeirs, Benedict Ashley, John Marie Coburn, Thomas Aquinas Susi, Bernardine Cronin, Patrick Brady, William Sherman, Daniel Lombard, and Timothy Froenhoff.

SIMPLE PROFESSION On August 5 the following Brothers made Simple Profession into the hands of the Very Rev. Peter O'Brien, O.P.: Brothers Gabriel Hoff, Francis Crowe, Louis Bertrand Cunningham, Robert Dolehide, Bonaventure Balsam, Antoninus Kilbridge, Peter Houlihan, Augustine Rock, and Albert Ryan.

On August 12, Brother Hyacinth Janso made his Simple Profession.

SOLEMN PROFESSION On July 17, Brother Raul Diaz from the Province of St. Lawrence Martyr, Chile, made his Solemn Profession into the hands of the Rev. T. G. Kinsella, O.P.

On August 16, the Very Rev. John A. Driscoll, O.P., received the solemn vows of the following Brothers: Cyril Geary, Andrew Henry, Cajetan Donlan, Gerard O'Connell, Reginald Malatesta, Paul Hinnebusch, Vincent Ferrer Lux, Luke Lyons, Sylvester Fraher, John Francis McDonnell and Edmund O'Connell.

APPOINTMENTS The following appointments have been made recently: the Rev. L. E. Hughes, O.P., Pastor of St. Pius', Chicago, and the Rev. T. M. McGlynn, O.P., Pastor of St. Helen's, Amite, La.

SISTERS' CHRONICLE

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

The profession and reception ceremonies were conducted on June 30. Rev. Anthony Cotta, M.M., presided and Rev. John J. Scally, Diocesan Director of Society for Propagation of the Faith, New York City, preached the sermon. The retreat was conducted by the Very Rev. Nicholas Higgins, O.F.M. Cap.

The following received the religious habit: Sisters Regina Katherine Killion, Rose Vincent Hayes, Mary Francis Borgia Leicht, Rose Justin Richmond, Mary James Elise Connell, Rose Eucharista Wilson, Mary Ann Catherine Ryan, Alma Virginia Weber, Rose Duchesne De Brecht, Mary St. Paul Linehan, Rose Timothy Galvin, Mary Joan Catherine O'Hagan, James Miriam Paul.

Their first vows were pronounced by: Sisters Mary St. Rita McMahan, M. Margaret Jude Haertal, M. Jane Imelda Bradely, Marie Ready, Rose Thomas Doherty, M. Paul Joseph Curran, Maria Giovanni Trevisan, M. Anne Dolores Yeager, Rose Anna Tobin, Mary Janet McConnell, Mercedes Maria Martin, Mary Leona Michiels, Mary Elizabeth Ann Altman, Rose Daniel Kelleher, Marie Jose Cannon, Mary Francis Mulligan, M. Eugenia Therese Courtright.

Their final vows were pronounced by: Sisters Rose Victor Morsinger in China, Maria Talitha Yamagishi in Korea, Maura Bernadette O'Connor, Ancilla Marie Tansey in the Philippines; Mary Joan Gaspard in Hawaii, Miriam Jogues Shanahan, Mary Eucharista Doherty in Los Angeles; Alice Marie Goularte, Maria Natalis Rug-

giero, Magdalen Mary McCloskey, Mary Neri Lawlor, Maura Kieran Wilde, Damien Marie McGovern, Rose David Bradley, Rose de Lourdes Loftus and Victoria Francis Lamour at the Motherhouse.

Sister Anna Mary Moss departed this life on July 4. May her soul rest in peace.

The Dominican Sisters of the Sick Poor, New York, N. Y.

The Rev. W. L. Whalen, O.P., recently entertained the community by showing pictures of the Dominican Camp, of which he is the Director.

At the close of the annual retreat which was conducted by the Rev. J. V. Williams, O.P. Sisters Mary Marguerite and Mary Andrew pronounced their final vows. Father Williams presided at the ceremony.

Congregation of the Holy Cross, Brooklyn, N. Y.

The feast of our Holy Father was appropriately celebrated at the Novitiate House in Amityville with the investiture of thirty-three postulants in the habit of St. Dominic. Rev. J. A. Foley, O.P., conducted the retreat and preached at the reception ceremony.

On August 7, twenty-eight novices pronounced their vows; and on August 21, thirty Sisters pronounced their final vows. Rev. M. L. Heagen, O.P., who conducted the retreat for the latter, also preached for the occasion of Final Profession.

Rev. J. T. Murphey, S.J., Rev. Father Herman, O.M.Cap., and Rev. Vincent Dougherty, C.M., were among the priests who conducted retreats at Amityville and St. Josephs, Sullivan Co., N. Y.

Among our recent distinguished visitors and speakers were Rev. Patrick Toomey, M.M., of the Maryknoll Missions in China; Rev. Thomas Hill, C.M., Rev. F. N. Wendell, O.P., Associate Editor of the Torch; Very Rev. Joseph Kreuter, O.S.B., Editor of Sponsa Regis, and Miss Irene Komora of the new Institute of Social Order in New York. Several newly-ordained priests imparted their blessing.

Right Rev. Monsignor Edward P. Hoar, Vicar General of the Diocese of Brooklyn, recently consecrated the new Liturgical altar in Queen of the Rosary Chapel, Amityville, N. Y.

Members of the community attended summer school at St. Joseph's College, Manhattan College, St. John's University, Manhattanville and Pius X School of Music.

Congregation of the Most Holy Cross, Everett, Wash.

Mother M. Frances, Prioress General, and Sister Marietta, Novice Mistress, attended the fifth Dominican Conference held at Caldwell, N. J.

On May 27, Sister M. Aloisia Fowler died at St. Joseph Hospital Aberdeen, Wash., in the thirty-first year of her religious profession. May her soul rest in peace.

Sister M. Benvenuta, Vicaress, and Sister M. Jean attended the Christian Doctrine Conference held in Boise, Idaho, in May.

The Dominican Sisters conducted religious vacation classes in several rural districts during June, including the Tulalip Indian Reservation.

Rev. J. L. Asturias, O.P., of Seattle, conducted the seventh annual Retreat for Laywomen held June 25 to 29 at St. Dominic Motherhouse, Everett. Sixty-five women attended and eleven new Dominican Tertiaries were received.

At the close of the Sisters' retreat in August, five postulants received the holy habit.

On August 5, the following Sisters observed their Silver Jubilee of Religious Profession at St. Dominic's: Sisters M. Evangelista, M. Brigid, M. Monica, M. Petra, M. Henrica, Mary Raymond, M. Austin, M. Reginalda, M. Veronica and Marietta.

St. Mary of the Springs, Columbus, Ohio

The retreat previous to the opening of the General Chapter was conducted by Rev. F. J. Baeszler, O.P., pastor of St. Patrick's Church Columbus, Ohio. The community retreats at the Motherhouse were conducted by Rev. Walter Farrell, O.P., and Rev. M. M. Hanley, O.P.

At the General Chapter, July 12 to 17, Mother M. Stephanie Mohun was re-elected Mother General and Sister Constance Keely, Vicarress General.

On July 10, ten Sisters celebrated the Silver Jubilee of their profession. Ten postulants received the habit on August 13. On the following day fifteen Novices made their first profession and ten Sisters pronounced their final vows.

Congregation of St. Mary, New Orleans, La.

The following Ordinandi of 1941 celebrated their first low Masses in the college chapel: Rev. James Rodrigue, Napoleonville, La.; Rev. Joseph Vath, Rev. Ignatius Fabacher, S.J., and Rev. Everett Larguier, S.J., of New Orleans.

Rev. C. E. Lillie, O.P., was in charge of the English Department of the college during Summer School and also served as chaplain.

Recent visitors were: Rev. J. D. Malone, O.P., Patrick Conaty, O.P., Rev. James Quinn, O.P., Rev. M. Barron, O.P., Rev. Anselm Vitie, O.P., and Rev. D. T. Chang, O.P.

Sisters attended Summer School at: Catholic University, University of Chicago, University of Texas, Louisiana State University, De Sales College, Toledo, Ohio, and also the Incarnate Word College, San Antonio, Texas.

Ray McNamara and Mary Tortorich, famous radio artists, gave an organ and voice recital during July.

Sister Mary Dominic Ray was elected prioress of St. Mary Convent and Sister Mary Dolores Godwin was elected novice mistress.

Rev. W. Roach, O.P., presided at the clothing of Sister M. Sebastian Ory on the eve of our Holy Father's feast, August 3.

Six postulants entered the Rosaryville postulate. Very Rev. W. L. Lawler, O.P., conducted the second retreat from July 26 to August 4. Rev. H. F. Scola, O.P., offered Mass in the college chapel prior to his departure for the east.

Immaculate Conception Convent, Great Bend, Kansas

During the months of May and June, the Sisters conducted eighteen religious vacation schools.

The first annual retreat from June 4-11 was conducted by the Rev. J. W. Conway, O.P.

On June 10, after being blessed by the Rev. J. M. Smith, O.P., a beautiful statue of the Immaculate Conception, weighing 2,270 pounds, was raised into the niche prepared for it in the cupola of the new Motherhouse.

Six members of the community attended the ninth national Eucharistic Congress at St. Paul and Minneapolis, Minnesota.

On July 4, the Wichita diocese officially commemorated the 400th anniversary of the martyrdom of the Franciscan missionary Father Juan de Padilla, and of Coronado's exposition into Kansas. A large delegation of Sisters attended the Pontifical Field Mass in the stadium at Lyons, Kansas. A choir of sixty-five Dominican Sisters sang the Proper of the Mass. His Excellency the Most Rev. Christian H. Winkelmann was the celebrant and His Excellency, the Most Rev. Bernard Espelage, O.F.M., of Gallup, N. M., preached the sermon.

Mother M. Inviolata, O.P., and Sisters M. Reginald and M. Charitas attended the Mid-West Institute for Hospital Administrators at Denver, Colorado, from July 7 to 18.

On July 10, the Rev. F. N. Georges, O.P., honored the community with a visit. In the evening Father spoke to the Sisters on the "Saints of Peru." The Rev. John Davern, pastor of St. Rose of Lima Church, died at St. Rose Hospital on

July 12. His remains were taken to the Immaculate Conception Chapel where they lay in state until the following day.

From August 4-13, the retreat prior to reception and profession was conducted by the Rev. P. V. Flanagan, O.P. His Excellency, The Most Rev. Christian H. Winkelman presided at the ceremonies on Aug. 13. Four postulants received the habit and two novices pronounced their first vows.

Dominican Convent, Mission San Jose, Calif.

New buildings of the Albertinum at Ukiah, home and school for boys, were dedicated by His Excellency, Archbishop John J. Mitty on May 4.

The Rev. A. B. Dionne, O.P., conducted the retreat at the Motherhouse from May 23-30. Other retreats for members of the Congregation were conducted by Rev. L. M. Osbourne, O.P., at Flintridge Academy, June 20-27; by Rev. A. A. Healy, O.P., at St. Albert's, Ukiah, June 15-22; by Rev. L. A. Nasselli, O.P., at the Immaculate Conception Academy, San Francisco, June 15-22. The second retreat at the Motherhouse was conducted by Rev. L. M. Osbourne, O.P., Aug. 5-12.

Final vows were pronounced on May 10 by the following: Sisters M. Eugenia, M. Gertrude, M. Walburgis, and M. Joanita.

The holy habit of St. Dominic was received on June 2 by Sisters M. Inez, Anthony Marie and Claudine.

Masses were offered in the Motherhouse chapel by the following newly ordained priests: Rev. Donald McDonald, S.J., on June 10, Rev. J. M. Murray on June 13, Rev. J. E. Carmody on June 16, Rev. Thomas Reilly on June 18, Rev. D. M. Hoffman, O.P., on July 5 and Rev. L. E. Baryfield, O.P., on July 12.

Rev. J. M. Agius, O.P., is conducting a class in Social Ethics at our college this summer.

Sacred Heart Convent, Houston, Texas

On the Feast of the Assumption the Mass of the Sacred Heart by Sister Elaine, O.P., was sung by the sisters in honor of the Silver Jubilee of Sisters M. Dominic Still and M. Ludmila Tepera.

At the Mass celebrated by His Excellency, the Most Rev. Christopher E. Byrne, D.D., LL.D.; the three-fold ceremonies of reception, simple and final profession took place. His Excellency in his exhortation to the novices and in offering congratulations to the Jubilarians dwelt on those virtues of the Mother of God which the religious should daily endeavor to acquire.

The following received the habit: Mary McDaniel of Beaumont and Viola Enlerle of Beaumont.

Vows for one year were pronounced by Sisters M. Samuel Fertitta and M. Bruno Cwik.

Final Profession was made by: Sisters Matthias Sheldon, M. Clarice Sparkman, M. Joanna Doherty, M. Dorothea Broussard, M. Maureen Shea, M. Teresita Von Dohlen, M. Dolores Kasner, M. Edna Norris, M. Rosalina King, M. Henry Salvato, M. De Ricci Melancon, M. Patrick Kavanagh and M. Martina Krenek.

The retreat preceding the Feast of the Assumption was conducted by the Very Rev. W. L. Lawler, O.P.

The Mother Prioress-General, Mother M. Angela, and the Prioress of St. Agnes Academy attended the Diamond Jubilee Celebration of the Sisters of Divine Providence, Our Lady of the Lake College, San Antonio, Texas.

Miss Mary Byrne of New York gave three lectures to the Sisters and novices at the Motherhouse.

Sacred Heart Academy, Springfield, Ill.

In July, the Dominican Sisters of Springfield, Ill., elected Sister Mary Mildred as their new Mother General to succeed Mother Ceslaus.

In September, the Sisters opened a new school at Brawley, Calif., in Sacred Heart Parish.

Sisters of St. Dominic, Racine, Wisc.

Saint Dominic's day marked the reception of eleven young women in the Order and the profession of twelve novices. On Aug. 5, seventeen Sisters pronounced their final vows. The Rev. G. D. Van Rooy, O.P., conducted the retreat previous to reception and profession and also preached the sermon on St. Dominic's day.

On Aug. 6, Sister M. Martha celebrated her diamond jubilee, Sister M. Josephine her golden jubilee and six other Sisters observed their silver jubilees.

Convent of St. Dominic, Blauvelt, N. Y.

The second retreat extended from June 25 to July 2. At its close eight postulants received the holy habit and four novices pronounced their first vows. The following made their final profession: Sisters Francis Elizabeth, Margaret Louise, John Marie, Anne Thomas, Sienna Marie, Elizabeth Therese, and Jeanne Ricarda.

The General Chapter was held at the Motherhouse from July 2 to 6. On July 3, His Excellency, the Most Rev. J. Francis A. McEntyre, D.D., celebrated the Mass of the Holy Ghost and presided at the elections which followed. Mother Magdalen was reelected along with all the general officers of the Congregation. Sister M. Cornelia was elected to fill the vacancy in the General Council caused by the death of Sister Mary de Lellis.

On Aug. 15, the community rejoiced in the celebration of the twenty-fifth anniversary of the religious profession of the following: Sisters M. Hildegard, M. Consolata, M. Bernice, M. Euphemia, M. Dolorita, M. Albertina, M. Pauline, M. Leonard, and M. Fedelis. The Solemn Mass was offered by Rev. W. C. Humphrey, assisted by Rev. Michael Murphy and Rev. James McGrath.

Albertus Magnus College, New Haven, Conn.

The Baccalaureate Sermon was preached by the Rev. Walter Farrell, O.P. The sermon for the Communion Breakfast was preached by Rev. C. P. Wilson, O.P. The title of the Commencement Day Address, delivered by George N. Shuster, Ph.D., President of Hunter College, was "Shall Conscience Make Cowards of Us All?"

The annual retreat in August was conducted by Rev. L. A. Arnould, O.P.

Sister M. Uriel, O.P., has succeeded Sister M. Isabel, O.P., as president of Albertus Magnus College. Sister Boniface has been reappointed as dean.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

In your charity remember the souls of Sister M. Rita, who died on May 26 in the 41st year of her profession and Mother M. Jordan Shandelle, who died on June 15 in the 63rd year of her religious profession. May their souls rest in peace.

The Rev. W. F. Cassidy, O.P., gave the retreat preparatory to investiture and profession at the Motherhouse on June 27. The Rev. J. U. Cahill, O.P., officiated at the ceremony, assisted by the Rev. F. G. Level, O.P., and the Rev. W. F. Cassidy, O.P.

The community retreat at Second Street was conducted by Rev. George Doran, C.S.S.R.; at Star of the Sea Convent, Sea Isle City, by Rev. C. H. McKenna, O.P., and the two retreats at the Motherhouse were given by Rev. H. C. Boyd, O.P.

Rev. James Gillis delivered the commencement address at the exercises on June 20. The Rt. Rev. Msgr. T. J. McDonnell, Ecclesiastical Superior of the Community, presided.

On July 12, a Requiem Mass was offered in the community cemetery by Rev. J. C. Della Penta, O.P., acting chaplain.

The first anniversary Requiem Mass for Rev. Mother M. Blanche, O.P., was celebrated by Rev. J. U. Cahill, O.P., in the convent chapel on Aug. 20.

At the community chapter, held at the Motherhouse on July 5, Mother Mary de Lourdes was re-elected Mother Prioress. The Councillors elected were: Sisters M. Madeline, Agnes Alma, Jean Raymunda, Mary Vincent. Sister M. Agnes Alma was re-elected Secretary General; Sister M. Anita, Bursar General.

At the Motherhouse on St. Dominic's Day, the community celebrated the diamond jubilee of Sisters M. Alypia, M. Bonaventure and M. Loyola; the golden jubilee of Sister M. Gonzaga and the silver jubilee of Sisters M. Agatha, M. Rose Clement, M. Regina Consuella, M. Agnes Catherine, M. Helen Francis, M. Cecilia Dominica, M. Raphael, M. Agnes Dolores and M. Loretta Grace. The Solemn High Mass was offered by Rev. J. L. Mitchell, O.P., assisted by Rev. J. U. Cahill, O.P., and Rev. W. A. Sullivan, O.P. Rt. Rev. Msgr. McDonnell preached the sermon and gave Benediction of the Most Blessed Sacrament after the Mass. He was assisted by Fathers Cahill and Sullivan.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

The annual retreat for the community was conducted by Rev. J. V. Williams, O.P., from June 21 to 29.

The public novena in honor of Our Lady's Assumption and St. Dominic was conducted by Rev. J. S. Moran, O.P.

Aug. 3 was marked by the Solemn Rosary Pilgrimage, during which the relic of Our Holy Father St. Dominic was carried in procession; a visit was made to Rosary Glen, where the sermon was delivered by Rev. J. S. Moran, O.P.

On the Feast of St. Dominic, Solemn High Mass was celebrated by Rev. Martin O'Kane, O.F.M., Rector and Guardian of St. Joseph's Church, East Rutherford, N. J. He was assisted by Rev. Bartholomew Doyle of Oaklyn, N. J., and Rev. Andrew Down of Pensauken, N. J. The Rev. J. I. Bailey, O.P., of Somerset, Ohio, preached inspiringly on St. Dominic and the Holy Rosary. Rt. Rev. Msgr. Aloysius Quinlan, Rector of the Cathedral, Rev. C. I. Cappellino, O.P., and several of the clergy of Camden were present.

Dominican Sisters of the Perpetual Rosary, Rome, Italy

Mass was offered in our chapel by two priests from the College of Propaganda Fide who were recently ordained by His Eminence, Cardinal Fumasoni Biondi. They were Rev. Peter Ngo of China and Rev. Owen Noel Snedden of New Zealand.

Very Rev. Michael Browne, O.P., is giving the Sisters a series of conferences.

Rev. Pius Bonhomme, O.P., has given generously of his time in preparing the Sisters for the singing of the Divine Offices of the various great feast days.

St. Catherine Junior College, St. Catherine, Ky.

During the summer session, a course in journalism was conducted by Miss Margaret White head of the Marquette School of Journalism.

On St. Dominic's Day, Sister Clementine celebrated her golden jubilee. The High Mass on that occasion was offered by Rev. J. R. Clark, O.P.

A retreat was conducted by Rev. L. M. O'Leary, O.P., from Aug. 5 to 14. About two-hundred and fifty sisters attended.

Fifteen postulants received the habit and eight novices made profession on Aug. 15.

St. Cecilia Academy, Nashville, Tenn.

During the summer, Sisters of St. Cecilia Community studied at the following institutions: Catholic University of America, Washington, D. C.; Catholic University (Southern Branch), San Antonio, Texas; St. Louis University, De Paul University, George Peabody College for Teachers, Nashville, Tenn.; and the St. Cecilia Normal School. On Aug. 1, nine Sisters received their Normal School certificates.

Rev. F. P. Pack, professor of Philosophy at Siena College, Memphis, taught

philosophy and apologetics at the Normal School during the summer.

Rev. M. N. Connell, O.P., and Rev. J. P. Morrissey, O.P., of Cincinnati, Ohio and Rev. J. J. Kennedy, O.P., of New Haven, Conn., were recent visitors at St. Cecilia Academy.

On the Feast of St. Dominic, His Excellency, the Most Rev. William L. Adrian, D.D., celebrated Mass in the convent chapel.

On Aug. 13, three Sisters made final profession, one novice made her first profession of vows, and four postulants entered the novitiate.

Sister Jane Frances Beck, O.P., received her Master of Arts degree from the George Peabody College for Teachers in June. At the August convocation of Peabody College, Sister M. Columba Doody, O.P., received the Master of Arts degree and Sister M. Esther Dickinson, O.P., received the degree of Bachelor of Science in Library Science.

St. Clara Convent, Sinsinawa, Wisc.

On March 6, the Sisters and their pupils welcomed the Very Rev. Peter O'Brien, O.P., the occasion being his first visit as Provincial of St. Albert Province.

Rev. L. M. Shea, O.P., preached the novitiate retreat preceding the feast of St. Thomas Aquinas when six postulants received the holy habit. Rev. E. S. Murray, O.P., preached the reception sermon.

Very Rev. Peter O'Brien, O.P., blessed the new wing of Trinity High School River Forest, Ill., on April 1. The sermon was delivered by Rev. V. R. Hughes, O.P.

Rev. A. M. McDermott, O.P., preached the annual retreat for the pupils of St. Clara Academy, Sinsinawa, during Holy Week. On June 1, Rev. J. D. Kavanaugh, O.P., delivered the baccalaureate sermon in the Academy chapel. He also preached during the joint meeting of the St. Clara Alumnae Association and the Wisconsin Chapter of the International Federation of Catholic Alumnae. His Excellency, the Most Rev. William R. Griffin, Auxiliary Bishop of La Crosse presided at the Academy commencement and gave the address.

Golden Jubilarians of the summer included: Sisters M. Marcellina King, M. Eustace O'Rourke, M. Oswald Hunt, M. Raymunda O'Keefe and M. Amatus Cummings. A Jubilee High Mass was offered in the Motherhouse Chapel by Rev. B. J. Coughlin on Aug. 6. Thirty-two sisters observed their silver anniversary of reception recently.

Mlle. Nadia Boulanger, internationally known conductor and teacher, conducted a six weeks' summer course in music and choral work.

Rev. B. B. Myers, O.P., conducted the annual retreat preceding the Feast of Our Holy Father, St. Dominic. He celebrated the Mass of the Feast, assisted by Rev. E. S. Murray, O.P., and Rev. E. L. Van Becelaere, O.P. Twenty-six postulants were received after the Mass. The Rt. Rev. Msgr. T. V. Shannon, Lake Forest, Ill., delivered the sermon.

On Aug. 5, after High Mass offered by Rev. W. J. Lee, thirty-seven novices pronounced final vows.

Very Rev. J. A. Driscoll, O.P., Prior of the Dominican House of Studies, River Forest, Ill., was celebrant of High Mass on Aug. 8, after which twenty-five novices made simple profession.

A new school in Resurrection Parish, Minneapolis, opened in September. St. Benedict's High School (colored), Omaha, had its first graduation in June.

Mount St. Dominic, Caldwell, N. J.

On the feast of St. Anne, forty-three Sisters renewed temporary vows. Six sisters made perpetual vows on Aug. 14.

Sisters Mary Veronica, Antonio and Florian celebrated the golden jubilee of their profession on St. Dominic's Day. After a Solemn High Mass, a sermon was

preached by Rev. H. P. Cunningham, O.P. Several ecclesiastical dignitaries as well as diocesan and visiting clergy were present.

Eleven Sisters celebrated the silver jubilee of their profession on Aug. 10.

A large registration marked the summer school session.

Sister M. Immaculata received her Master of Arts degree from Catholic University; Sisters M. Gabriella, Elaine, Herbert, and Louis Marie from Seton Hall College. Sister M. Concilia received her A.B. from Manhattan College and Sister M. Incarnata her B.M. from Pius X School of Music. Twenty-eight Sisters received undergraduate degrees from Seton Hall College.

Camp Imelda had a capacity enrollment during the season.

Caldwell College attained the rank of Banner Unity in the School Mission Activity for the Scholastic Year.

Congregation of the Most Holy Rosary, Adrian, Mich

Extra-curricular activities at Siena Heights College during the summer tended to keep the community mission-minded. On July 4, Rev. L. G. Ligutti described his project of promoting spiritual progress together with economic security among the mining classes at Granger, Iowa, by developing a rural life movement among them.

Father Henry described conditions among the negroes of Birmingham, Ala., while on July 31, Rev. F. N. Georges, O.P., talked of the pressing need of missionary labor with the negro.

On July 16, Rev. Elgius Weir, O.F.M., chaplain at the prison at Joliet, pictured Catholic life among the inmates of that institution. Rev. Leo De Barry, director of the Propagation of the Faith in the Archdiocese of Detroit, favored the community with a report of mission activity during the past year.

Summer School closed at Siena Heights College with the conferring of degrees on thirty candidates by His Excellency, the Most Rev. Edward F. Hoban, D.D.

On Aug. 12, twenty-nine postulants were clothed with the habit of St. Dominic and seventeen novices pronounced their first vows in the presence of His Excellency, the Most Rev. Samuel A. Stritch. On Aug. 7, twenty-one sisters made final profession.

Congregation of St. Thomas Aquinas, Tacoma, Wash.

The June Retreat was conducted by Reverend Father Morris, S.S. Another will be given in August by Reverend Father Brennan, S.S.

Sisters Mannette, Philomena, Agatha and Salesia celebrated the Silver Jubilee of their religious profession on July 18.

During the months of June and July the Sisters conducted fifteen religious Vacation Schools.

On August 4, Mother M. Josephine, Prioress General, celebrated the Golden Jubilee of her religious profession. The beautiful new pipe organ had been installed for this occasion.

